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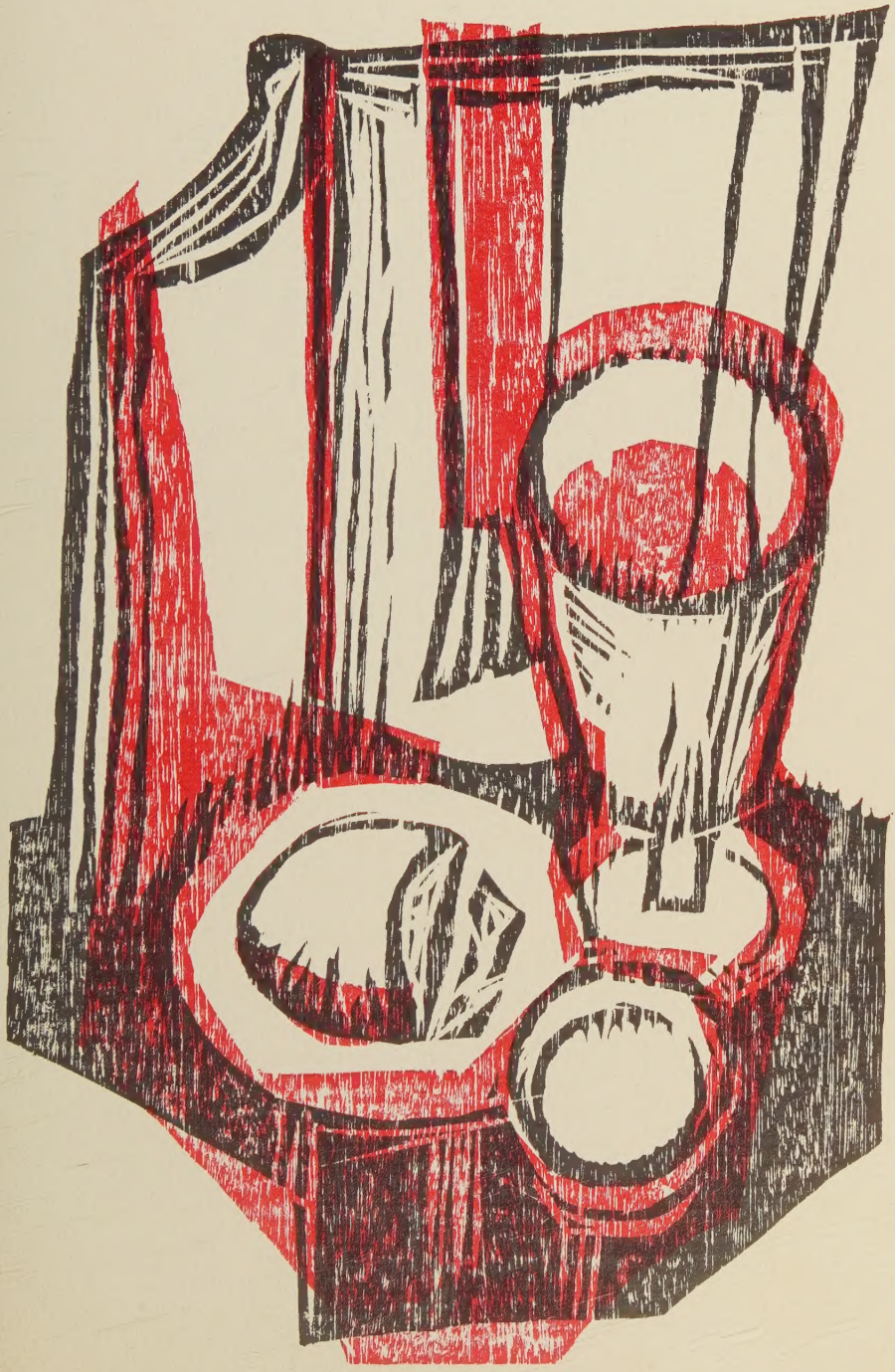

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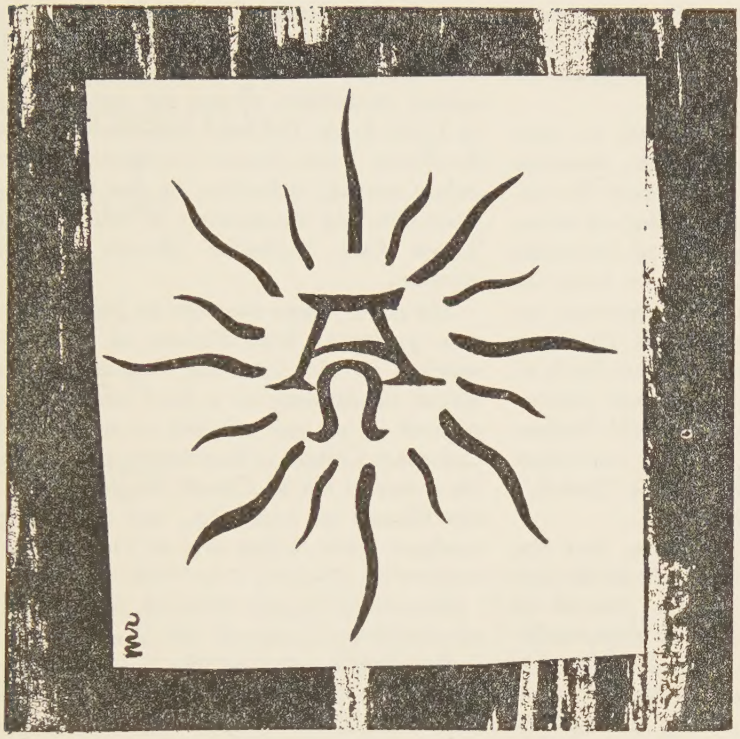


WHERE IS THE TRUE CHURCH?

The 13th Article of Religion claims:

OF THE CHURCH: *The visible Church of Christ is a congregation of faithful men in which the pure Word of God is preached and the Sacraments duly administered according to Christ's ordinance, in all those things that of necessity are requisite to the same.*

What with General Conference holding forth in Denver this Spring, new provisions for the Sacrament being considered, jazz nudging in to interpret the liturgy, clerical collars (dog collars, say the unconvinced) enlivening the Methodist clergyman's garb and some nagging incongruities vis-a-vis the pressures to do certain things in the name of the Church and the implications of Article XIII. . . . all this adds up to our decision to elicit a bit of discussion on the Church.

Unfortunately many Methodists study, even memorize, the wrong sections of the *Discipline.* They can tell you immediately the organizational procedures for their favorite commission, but are blank should you quiz them regarding Article XIII, or Article I, for that matter. It seems to us, however, that commissions and boards and rules and

regulations only make sense if we first have a clear image of the nature of the Church. The contours of that image then guide our programs.

So, in this issue of the *Journal,* we start with Article XIII. John Deschner, Associate Professor of Theology, has initiated the discussion by interpreting the theological meaning of the article in the light of Methodist "standards." Mr. Deschner comes from the family of a Texas Methodist clergyman, has been teaching at Perkins since returning from his years of study with Karl Barth in Basel, Switzerland, and this summer returns to Europe to lecture at the World Student Christian Federation's teaching conference on the "Life and Mission of the Church," to be held at Strasbourg, France.

We did not know, of course, that the dean-elect of Perkins would have an important article appear in the *Journal* so neatly coinciding with his new responsibilities. Luck was with us. We have in this issue Joseph D. Quillian's analysis of what Article XIII implies regarding the worship of Methodists. As of the moment Mr. Quillian is correctly identified as Professor of Worship and Preaching. After July 1, we shall call him Dean, succeeding Merrimon Cuninggim, who goes to the Danforth Foundation, eventually to direct the activities of that important agency which does more for religion in higher education than any other existing private institution.

H. Neill McFarland, Associate Professor of History of Religions, started college at S.M.U., as a good son of Dallas should. Oddly enough, he got his B.A. from Texas Christian (a Navy unit) but returned home for his B.D. from Perkins, then took the eastward trek to Columbia (Ph.D.) with work at Union. He spent the academic year of 1956-57 in Japan, and is currently Chairman of Division II and a member of the University Senate.

This is getting to look almost like a Texas issue, for C. Wayne Banks is a native Texan by grace of six blocks. But while he was reared a few hundred feet inside the Texas border at Texarkana, he attended church over in Arkansas and when he joined an annual conference, it was the one heading in Little Rock. He later transferred to the Southwest Texas Annual Conference, where before coming to Perkins, he was for seven years directing the ministry of education at Travis Park Methodist Church in San Antonio.

The cover design was done by Jim McLean who graduated from Perkins in 1953. A member of the Louisiana Conference, he served as associate in a local church, instructor in art and minister to students at Centenary College in Shreveport, and is now the pastor of the St. Claude Heights Methodist Church in Arabi, La., and also doing graduate work in fine arts at Tulane University.

Mrs. John (Kate) Warnick will be remembered by a host of the clergy in this jurisdiction. Since 1918 she has been connected with the libraries at Southern Methodist. When Kirby Hall, the old home of the seminary, was built in 1924 she went there as librarian and moved down to the present location in 1950, where she is the reference librarian at Bridwell.

Things to Come

The theme of the next issue will be "A Lifetime of Theological Reading." All of the members of the faculty are participating in discussions which advance and defend their particular choices of those books which belong in a minister's library. This list, which will be annotated, should be of seminal importance as a guide in building your library.

Other articles will feature Visiting Professor Bill Martin's inquiry into the why and how of books and Decherd Turner on some of the exciting things that happened in the book world of the "fabulous fifties," as the $750,000 TV show called the decade. Just incidentally, that show was hardly worth a tithe of Turner's article.

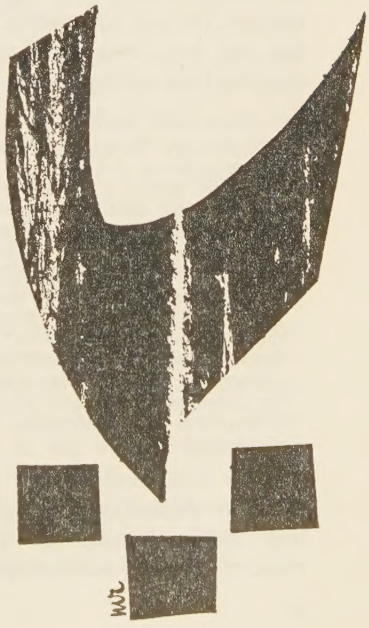
—R. O.

Methodism's Thirteenth Article

John Deschner

No single problem is receiving more concerted theological attention in Methodism today than the Methodist understanding of the church. Last summer the first national convocation of Methodism's theological faculties chose this as its main problem for discussion. For the last four years our Board of Missions has been regularly calling together the theologians of Methodism to advise with them on the theology of the church and her mission. Regular reports reach our Perkins faculty of voluntary study groups of ministers, sprinkled throughout the jurisdiction, many of them working on the Methodist understanding of the church and her ministry.

In this interest in the theology of the church, Methodism is participating in a powerful movement of concern discernible in most of the Christian churches in this century. Not only in Protestantism and Eastern Orthodoxy and in the theological working groups of the World Council of Churches, but in Rome itself, there appears to be a widely-felt need to clarify and conceptualize the understandings of the church by which we have lived throughout the preceding centuries. The reasons for this felt need cannot concern us here; doubtless the break-up of the millenium-long alliance of the gospel with the institutions of western culture has much to do with it. With the profound



changes affecting her institutional structures, the church is being driven to take a new hold upon her essence. Whatever the reasons, the fact is that contemporary Christianity, Methodism included, is searching for a stronger theological grasp of the church.

Can our Methodist theological tradition aid us in this search? To put that question in Methodism is actually to raise a double question: we must clarify not only the content, but also the authority of that tradition. It is doubtful whether any other major denomination is, as a whole, as unaware of its own constitutional standards of doctrine as ours is. Yet few denominations have as rich a standard of doctrine, or constitutionally regarded, as creative a relation to these standards as does our own. Before examining Methodism's thirteenth article of religion in detail, it will be useful to look at these standards and the role which our church officially assigns to them.

The Standards and their Role

Ask a Methodist about the role of doctrine in our church, and he will almost unfailingly reply that we say with Wesley: If thy heart be right, give me thy hand. But the Wesley who made that proposition important for the ecumenical problems of his day and ours, took pains to add a thought that has been too much neglected:

> . . . a catholic spirit is not a *speculative* latitudinarianism. It is not an indifference to all opinions; this is the spawn of hell . . . . Observe this, you . . . who call yourselves men of catholic spirit, only because you are of a muddy understanding; because your mind is all in a mist; because you have no settled, consistent principles, but are for jumbling all opinions together. Be convinced, that you have quite missed your way; you know not where you are. You think you are got into the very spirit of Christ; when, in truth, you are nearer the spirit of antichrist. Go, first, and learn the first elements of the gospel of Christ, and then shall you learn to be of a truly catholic spirit. (Sermon: "Catholic Spirit," iii, 1.)

It is true that Wesley was not interested in discussing theological "opinions;" but "opinions" meant for him the detailed manner in which you interpreted the "how" of fundamental doctrine. Debate concerning how in Christ two natures are united in one person, or how, in the Godhead, three persons share one essence, he tended to regard as of secondary importance, although he held firm "opinions" himself, and refused to let the example of his tolerance be used to justify willful theological indifference or obscurity. However, he was not willing to think and let think about what he called the "facts" of the Trinity, the incarnation, the atonement, original sin, salvation. In his sermon, "On the Trinity," he concludes such a discussion by saying: "I do not know how any one can be a Christian believer . . . till God the Holy Ghost witnesses that God the Father has accepted him through the merits of God the Son: and, having this witness, he honours the Son, and the blessed Spirit, 'even as he honours the Father.' "

Wesley regarded the Anglican Articles of Religion as a reliable guide to the essential "facts" of the Gospel. He obviously considered them presupposed for English Methodism, which he steadfastly refused to separate from the Church of England. It is highly significant that when American Methodism became an independent church, Wesley immediately sent over an abridgement of both the Articles and the Book of Common Prayer, making it clear that the founder of Methodism could not conceive of the Methodist message of salvation being properly understood without these doctrinal presuppositions. An analysis of Wesley's abridgement of the Articles will show that the remarkable character of their Anglican predecessor, as a repository of ecumenical doctrine, is not essentially altered. This formulary is the work of no individual mind or hand: here are the Nicene and Chalcedonian traditions concerning the Trinity and Christology; the Augustinian tradition concerning man, sin, and grace; the Reformation tradition concerning revelation, salvation by faith, the church, and man's public responsibility; and the Reformed position concerning the sacraments.

But Wesley also took pains to provide a normative formulation of the peculiar Methodist emphases. When, in 1763, he executed a Model Deed for Methodist preaching houses, he made it legally binding that "nothing contrary to the doctrines contained in Mr. Wesley's four volumes of sermons and his Notes on the New Testament" should be preached in them. These materials remain the official standards of English Methodism to this day, and candidates for license are required to study and approve the doctrine contained in them. The Sermons, of course, contain the most characteristic expression of the main emphases of Wesley's own public preaching: they center on the doctrine of salvation, and teach the faith that works by love. Perhaps a word should be added about the *Notes on the New Testament.* They have their own independent role alongside the Articles and Sermons. While the Sermons contain the Wesleyan message, and the Articles its doctrinal presuppositions in the Christian tradition, the *Notes* are nothing less than a Wesleyan encounter—a test of this Wesleyan message, if you will—with the ultimate norm which all the standards acknowledge: the Word of God attested in scripture (cf. Art. V, and the "Preface" to the Sermons). The *Notes* are fragmentary, and must be used whole, which may partly account for their neglect. In them Wesley faithfully lets scripture set the theme: he merely comments. This procedure, incidentally, brings to light many submerged elements of the Wesleyan message; here one can see, e.g., the character of that presupposed vision of Christ which led him to preach so passionately that faith works by love. What is even more remarkable: upon laying down the *Notes,* the careful reader is aware that he has been reading a thoroughly characteristic expression of the Wesleyan message. Indeed, I would assert that the *Notes* set forth the characteristic Wesleyan message with more scope, depth, precision, and self-critical restraint than either of the other two standards.

Do the *Notes* and Sermons have authority as standards in American Methodism? The current *Discipline* nowhere mentions them; they are widely unread among the ministry; voices are not lacking which argue that the old Methodist standards have only a historical importance, and can no longer be considered binding upon us today. Wesley, incidentally, faced that same argument from Anglican theologians of his day, who refused to take seriously the Anglican Thirty-nine Articles and the Homilies, to which Wesley frequently appealed.

The decisive question concerns the *Discipline* and its understanding of the standards of doctrine. And in the *Discipline* the crucial paragraph is the first restrictive rule of the constitution, which makes it impossible for our church, save by an extremely difficult process of amendment, to "revoke, alter, or change our Articles of Religion, or establish any new standards or rules of doctrine contrary to our present existing and established standards of doctrine" (Par. 9, 1). The *Discipline* nowhere defines "our present existing and established standards of doctrine," although it repeatedly asserts, in no uncertain terms, that no ordained minister, local preacher, or lay church member is to disseminate "doctrines which are contrary to our Articles of Religion, or to our other existing and established standards of doctrine" (Pars. 944, 951, 962, 969).

Dr. Albert C. Outler, in a paper used in systematic theology courses at Perkins, has soundly argued that the phrase, "our present existing and established standards of doctrine," must be understood to mean what it meant at the time when this part of the Methodist constitution was adopted. This decision was taken in 1808, and the phrase stands unaltered in the unbroken series of Disciplines from that date. After a careful historical analysis of the Disciplines of the time (which were not so reticent about doctrine as later ones were), Dr. Outler con-

cludes that the various doctrinal tracts of the early Disciplines

> . . . rest upon a smaller nucleus of authoritative teaching which had been normative for Methodists in England since the Model Deed and in America from at least 1781. These are the noncompressible core of "our present existing and established standards of doctrine"—and it is still in legal force to this very day. Together with the Articles of Religion, the Sermons and Notes furnish us with a valid and ample yardstick for determining our Wesleyan heritage and tradition.

If the Articles, Sermons, and *Notes* are our standard, what is their role? It is actually a remarkably well-conceived role. Our church does not demand that contemporary preachers sign these standards and promise to do their preaching in the language and thought-patterns of these sixteenth and eighteenth century formularies. Our church demands more: it asks today's preacher to think and speak about the same gospel as a twentieth century man. That is a task requiring all his powers of imagination, courage and responsibility. But our church refuses to abandon her preachers to the loneliness of this task. It knows how to recognize a good confession of the gospel, and it holds up these standards as just such a confession; it asks the preacher to measure the adequacy of his own confession against these. He should not be dismayed that the language of these standards does not speak to modern men. Our church does not expect it to. Rather, the trained minister is expected to master their language, to become an eighteenth century man, sufficiently to hear the gospel they are trying to attest in their own way. In this act of historical imagination, says our church, our preacher can discover good instruction and admonition about what he is trying to say in his own contemporary way. And should he find himself upon occasion unable to take public responsibility for the gospel these standards attest, in any important respect, he is asked not to demand public hearing in the church for a contradiction, but rather to hold his peace and examine his ground again, in the consciousness that at the point where his hearing has failed, many others have heard good news.

These standards, then, are held up by Methodism not as a proscription but as a good discipline for preaching, which is directed by the standards themselves to be a lively contemporary witness to the living Word attested in scripture. They are not to be aped or ignored, but to be respected and learned from, just as a good father or teacher is honored best not by imitation, but by responsible furtherance, in another context, of the same task.

The Standards on the Church

The editor requested that this article should concentrate on Methodism's thirteenth article, although the teaching concerning the church is, of course, much more extensive, not only in the Sermons and *Notes*, but also in the Articles.

The thirteenth article of religion reads as follows:

> *OF THE CHURCH: The visible Church of Christ is a congregation of faithful men in which the pure Word of God is preached and the Sacraments duly administered according to Christ's ordinance, in all those things that of necessity are requisite to the same.*

This statement is, of course, not of Wesley's composition. He offers here a precise transcription of the first sentence of the Anglican Article XIX. He omits, doubtless for reasons of charity, since he firmly affirmed the content, the second sentence of the Anglican article: "As the Church of Jerusalem, Alexandria, and Antioch, have erred; so also the Church of Rome hath erred, not only in their living and manner of Ceremonies, but also in matters of Faith."

The Anglican Article XIX was among the thirty-nine promulgated by Queen Elizabeth I in English (1571) and Latin (1563), as an essential measure in her restoration of Protestantism in England, following the bloody reign of Mary. Elizabeth's Thirty-nine Articles were, in turn, essentially a revision of Edward III's Forty-two Articles of

1553, a doctrinal statement largely from Cranmer's hand, which marked the peak of Continental Reformation influence in Anglican theology. However, Cranmer, in drafting the Forty-two Articles drew heavily on previous formularies, including, as respects our article on the church, the Thirteen Articles of 1538. The Thirteen Articles were developed by Cranmer's circle with the help of German Lutheran theologians from Wittenberg, as a counter-thrust to the extremely catholic beginnings of the Reformation in Henry VIII's England, and drew heavily upon the Augsburg Confession made by Melanchthon on behalf of the Lutherans before Charles V in 1530.

This history may illumine some of the reasons why the essence of Methodism's thirteenth article is found in these words from Article VII of the Augsburg Confession: ". . . the Church is the congregation of saints, in which the Gospel is rightly taught and the Sacraments rightly administered." (It could also be shown, incidentally, that there is a direct line from much of the remainder of Augsburg's Article VII through Anglicanism's Article XXXIV to Methodism's Article XXII, Of the Rites and Ceremonies of Churches.)[1] But if we can trace this article's ancestry back to Melanchthon, we are in the theological world of Luther, his mentor, and of the Reformers generally.[2]

Is this history important for us? Yes, it relates our Methodist standard in the most direct way to the Reformation and its discoveries and decisions about the essence of the church in an age when old alliances were likewise breaking up.

It should be noted that the Twenty-five Articles are otherwise also rich in teaching about the church. Fully ten of the twenty-five articles deal with the nature of the church, its ministry, sacraments, rites, ceremonies (Arts. XIII-XXII), and others are full of ecclesiological significance. The Standard Sermons, on the other hand, are not especially helpful on the doctrine of the church, apart from sections of the sermons on "The Means of Grace," and "Catholic Spirit." More explicit instruction is contained in several non-standard sermons: "Of the Church," "On Schism," "On Obedience to Pastors," "The Duty of Constant Communion," "On Attending the Church Service," "The Ministerial Office." The *Notes on the New Testament,* on the other hand, are particularly rich in ecclesiological material: here Wesley reflects on the relation of Christ and his church; the New Testament metaphors for the church; the relation of the Holy Spirit to the church's protection, government, life, and persecution; the mission of the church in the world; here, likewise, the Wesleyan concern for the unity of the church is impressively evident; and the vision of the church's relation to the kingdom and all God's saints frames the whole. All of this standard material—much of it surprisingly relevant to contemporary discussion of the church—must stand in the immediate background, as we plumb the meaning of the thirteenth article of religion.

The Meaning of the Thirteenth Article

1. The key to the thirteenth article seems to me to be the notion of the church's *visibility.* Here in the standard definition of of the church we find no speculation about her intangibilities; rather we hear of a highly visible congregation and sacraments, and of a highly audible preaching.

As God's Word is incarnate, so the "Church of Christ" is "visible." This does not mean that the high and profound visions of the church's nature in the New Testament (which Wesley shared) are to be discarded in favor of more concrete, sociological understandings of the religious institution. It means something much more revolutionary: the New Testament vision of the church applies to these visible institutions which we serve, and not simply to some

[1] Cf., for the foregoing history, Ph. Schaff, *The Creeds of Christendom,* III, 592 ff.

[2] Cf., e.g., Calvin's echo of the formula, *Inst.,* IV, i, 9.

spiritual church floating above them. There is much about the church which is a matter of hope and faith; but our thirteenth article asks us to begin by focusing our attention on the visible. There is the "Church of Christ." If we need to make a distinction, let us distinguish the obedient and the disobedient church.

There is, of course, a traditional theological distinction between the visible and invisible church. But the distinction does not refer to the contrast between the empirical and ideal church. Rather, both terms apply to the empirical congregation. The visible church is what we see when we look out over the congregation on Sunday morning. The invisible church is what God sees when he looks into the hearts of that congregation. What we see and deal with is the visible church, within which is the invisible church known only to God. It is highly presumptuous for us, therefore, to speak as though we have this distinction at our disposal, especially when we rationalize our compromises. Western Christendom sometimes rationalizes its fragmentation in this way: although we are many organizations, we are one in spirit. It is certainly true that ecumenical unity does not mean simply creating one organizational monolith; but neither does it mean a spiritual unity which serenely ignores lack of charity to other denominations, refusal to commune and worship with them, refusal to accept their baptism as valid, refusal to recognize their ministry as authentic, refusal to take seriously their understanding of the gospel and of Christian ethics as a part of God's instruction to us. Very frankly, our Methodist standards are here on the side of serious ecumenical encounter and growth, and against any attempt to speak of unity merely as a "spiritual" matter. Both the thirteenth article and the New Testament demand a church more faithful to the incarnation than that.

Quite concretely, this means that when we legislate and debate and consecrate on the floors of our annual, general, and jurisdictional conferences, we shall be acting on behalf of "the Church of Christ" in all the height and depth of that term's meaning.

2. The church is "*a congregation of faithful men.*" The concreteness of the church is made even plainer. No church unless there is a meeting of people! No congregation: no church. What is the heart of the church's visibility? Not a building, or a parish in the geographical sense, or crosses and candlesticks and altars. Not curricula and mailings and emphases. Not historical shrines, or rows of offices on Rush St., or Box 871 in Nashville. Not travel schedules, or theological books, or ritual, or even our sermon outlines and communion wafers and wine. That visible reality which is the heart of the church is a gathering of people. All the rest can be justified only as it is related to this gathering of people, and the quality of its meeting. Keep your eye fixed on the congregation as the central point, our article seems to say, and you will see all the rest in perspective. This is "the top," even in a church as highly structured as our own. It is right for the *Discipline* to speak first of the local church, and only then about the other structures which serve it. Indeed, it may seriously be asked: in the light of the thirteenth article, does one not have to see the various conferences and boards also essentially as "congregations?" They have a representative function, and a delegated task, to be sure, but must not their claim to be "the Methodist Church" first of all be grounded in the integrity of their own life as "congregations of faithful men?" This question of the ecclesiology of a board deserves much more reflection than it has received; it is a matter of far-reaching implications. We may delegate men to represent us in a conference or board; it is not ours to delegate or confer upon that body the name of church. That name may be claimed by a conference or a board, according to our article, only in the light of its own integrity as a congregation.

But the church is not only a congregation: it is a congregation "of faithful men." Our article rejects the parish concept: that all in geographical proximity are to be considered of the church. It rejects the catholic notion that the church is validly present when its ministry and sacraments are present. Word and sacraments are essential visible marks of the church, but only within the visible congregation of believers.

Does this proviso concerning "faithful men" mean that a human attempt is now re-introduced to separate the faithful from the unfaithful, to discover and establish the limits of the invisible church? No: strictly speaking, this must mean that the church consists of those who are willing publicly to confess their faith, and openly to make the basic disciplines of the church their own, i.e., of those who in an external way claim membership in it. In a certain sense, the congregation is asked to confirm the good faith of the entering member. But the congregation's judgment of words and actions here, or in any disciplinary action, can only be a token of God's true judgment of the secrets of the heart; the congregation can properly use great restraint in its judgments for this reason. Even Calvin, who emphasized the necessity of church discipline, insisted that the visible congregation is always a matter of both tares and wheat.

This should not mean, however, a condoning of any laxity in our standards for joining the church. If anything, it should mean greater attention to instruction, preparation, and confirmation of members in their vows. A cynic once remarked that it was easier to join the Methodist Church than to get on a bus. Has the time come to examine our practices of receiving church members immediately upon presentation, after the sermon? Is it too much to ask that serious candidates for church membership should first learn the Lord's Prayer, the Creed, the Ten Commandments, and the words of institution for the two sacraments, and receive instruction in the meaning of each of these classic texts? Could not the common practice of presenting oneself for candidature after the sermon be retained, together with a significant service at stated intervals, for receiving into church membership those who after instruction are prepared to profess their faith? Likewise, should not the practice of receiving members by letter of transfer be ordered in such a way that it can be a pastoral declaration to the congregation, on the basis of a letter already in his possession, which introduces the member as a man of faith? Some such questions could well be faced by a church which understands itself to be a "congregation of faithful men," but is increasingly distressed at the inability of its members to understand their faith.

3. "*In which the pure Word of God is preached:*" The church is not merely a visible gathering of believers. It is a gathering in which two quite audible and visible events take place: the preaching of the Word and the administration of the sacraments. No congregation in which either is slighted can rightly claim the name of church.

The "Word" does not mean simply the formal act of preaching. It means preaching with a specific message, a determined content. Article II makes the decisive identification: the "Word" is Christ. The thirteenth article, then, identifies the church as that congregation where the good news of Jesus Christ is announced. But this preaching of Christ does not mean giving undisciplined rein to our private insights, experiences, opinions, and advice about Christianity in the pulpit. The decisive witness about what Christ means for salvation is scripture; authentic preaching will therefore take its crucial orientation from that source (Art. V). Moreover, it will present Christ as the ground of man's reconciliation to God (Art. II), as the offer of authentic life to men (Art. VI), and as the reality in whom the Christian may offer to God the praise of good works (Art. X). Unless preaching can represent this basic message of Jesus Christ

in the congregation, it had better not usurp the pulpit. This is the message which builds the church. Without such a message at its heart, the congregation, according to our article, ceases to be the church.

But it is not simply a matter of getting the right content for the message. The thirteenth article insists that the pure word must be "preached." The Puritan fathers used to speak with scorn of "the dumb Word," referring to preaching which simply reproduces the biblical words. Preaching cannot escape the responsibility of translation. In contemporary language the preacher must make the apostolic witness to Christ so accessible that his attempt to add his own contemporary witness can become a genuine confirmation.

And it would surely be a mistake to think that the thirteenth article expects this preaching to be done solely by the minister. It could and should also refer to a preaching congregation: i.e., a congregation of laymen who are prepared and ready to make their witness to this Word of good news, in word and deed and suffering, throughout the common life. The church as our article understands it is a missionary church. And while that mission may have manifold institutional expressions, its classic, indispensable form is one layman being a witness to his neighbors. At this point our article refuses to permit us to view the layman's role as merely managing the business of the church institution. His task, no less than the preacher's calling, is to preach "the pure Word of God." That implies energetic efforts at theological and biblical instruction for laymen.

4. Also constitutive of the church in the thirteenth article is the *due administration of the sacraments*. The reference to "Christ's ordinance" is a reflection of the Reformation principle that only the two sacraments which, according to the New Testament, were instituted by Christ are to be administered as sacraments in the congregation. The reference to the things "requisite" to the sacraments refers to the necessity that for valid sacraments there should be the symbolical elements, the words of institution, a ministry whose authority to perform this act is recognized by the church, an intention to receive this sacrament as a means of grace, and, I think we may add in the light of the article as a whole, a congregation, except for the rare occasions when the recipient is physically unable to join in public worship.

A full discussion of the extensive teaching on the sacraments in Articles XIII-XX is impossible here. The essential point is that without the sacraments, and the "quickening," "strengthening," and "confirming" of our faith which God works through these signs (Art. XVI), the congregation lacks a decisive, constitutive mark of the visible church. Conversely, we may say with the Reformers: where the Word and sacraments are rightly used in a congregation of believers, there we may with hesitation say that the church of Christ is present.

If the sacrament is constitutive for authentic congregational life, some inferences might profitably be drawn for our contemporary Methodist practice. For one thing, do we do well not to offer our congregations the opportunity for frequent communion? One sometimes hears that the sacrament is too sacred to be used often; but that is surely unexamined thinking. By this same token we should also read our Bibles only infrequently, and pray only upon rare occasions. Again, it is said that our people do not understand the sacraments; I seriously wonder, however, whether they do not actually understand more of the gospel from the sacraments than they do from our sermons. The sacraments have a peculiar power to communicate the good news. John Wesley regarded frequent communion as a "duty" for Methodists, and he himself was accustomed to communicate as often as opportunity presented itself, and customarily at least once a week.

We need to emphasize, moreover, the con-

gregation's role in the sacramental celebration as the bearer of the Christian koinonia. If the Lord's Supper is the grand sign of man's reconciliation with God, then the sign of man's reconciliation with man ought not to be lacking from its celebration. Hasn't the time come to stir up our imaginations on the adequacy of our practices in providing this comprehensive sign and experience of reconciliation? Can the sacrament of the Lord's Supper really be "duly administered" in a congregation which refuses to permit some brother Christians, for reasons of color, to share in the table fellowship? It may not be realistic to expect congregations to grow in grace in this matter overnight. But can a congregation which is not disturbed over such a situation, and which is not moving toward its improvement, legitimately claim to be "the visible Church of Christ?" Why couldn't there be in our communion services one person assisting, or even simply partaking, who has been specially invited from some socially, politically or ecclesiastically distant group, to represent for us the wholeness of Christ's Body; and why couldn't the public recognition of this "minister of reconciliation" become a part of our service? That is a modest step, but it is in the right direction, it embodies a precious principle, and it could be a very meaningful part of our service.

To the due administration of the sacraments also belongs a right use of baptism. It should normally be a congregational service. And it should not be repeated. It is disturbing to learn that not infrequently a person who joins the Methodist Church from another denomination is re-baptized, contrary to the provisions of Par. 107 of the *Discipline*. Even apart from the disciplinary point, the pastor who re-baptizes misses an opportunity to teach his prospective members—and especially those who request re-baptism—something about the absolute prevenience of God's grace, of which baptism is the sign. A practice of restraint here, together with a quiet insistence on the meaning of the sacrament, will ultimately do more than acquiescense in re-baptism to lead the member to experience the meaning of baptism for himself.

Conclusion

As we search, in these fast-changing times for a new grasp on the essence of the church, the thirteenth article comes forward with the sound counsel that we should steadfastly relate the high ecclesiology of the New Testament to the visible reality of the Christian congregation. This is not a comprehensive doctrine of the church: it is, rather, good counsel about where the heart of the matter lies. Moreover, this article presents its claim to be taken seriously as a plumb-line for Methodist thinking on the subject. May we rediscover both the discipline and the liberation of this article as we struggle in Methodism for a fresh vision of the church in our century.

ON THE CHURCH. . . .

Ye diff'rent sects, who all declare,
Lo, here is Christ! or: Christ is there!
Your stronger proofs divinely give,
And show me where the Christians live.

Your claim, alas, ye cannot prove;
Ye want the genuine mark of love;
Thou only, Lord, Thine own canst show;
For sure Thou hast a Church below.

The gates of hell cannot prevail;
The Church on earth can never fail;
Ah! join me to Thy secret ones!
Ah! gather all Thy living stones!

Scatter'd o'er all the earth they lie;
Till Thou collect them with Thine eye;
Draw by the music of Thy Name,
And charm into a beauteous frame.

For this the pleading Spirit groans,
And cries in all Thy banish'd ones;
Greatest of gifts, Thy love impart,
And make us of one mind and heart.

Join every soul that looks to Thee,
In bonds of perfect charity;
Now, Lord, the glorious fulness give,
And all in all for ever live!

—Charles Wesley

Methodist Worship in the Light of Article XIII

Joseph D. Quillian, Jr.

Where worship is not central, there is no true expression of the Church of Jesus Christ. This is the confronting implication of Article XIII of the Articles of Religion, which holds:

> *"The visible Church of Christ is a congregation of faithful men in which the pure Word of God is preached, and the Sacraments duly administered according to Christ's ordinance, in all those things that of necessity are requisite to the same."*

Even so, Article XIII does not of itself stand as final, external, definitive authority, but rather has its own validity, as well as inception, in the life of the Church to which it refers. As the gospels, letters, and apocalypse of the New Testament are witnessings of faith springing out of the living church, which witnessings in turn become inspiration, means of expression, norm, and guide to the ongoing church, so the Articles of Religion are deliberate confessions of identity emerging from the living church, which in turn become firm reference by which the Church may measure and critize her faithfulness-in-being.

It seems to me that Article XIII asks Methodism two questions:

1. Are you a church?

2. What does your worship really mean to you?

Is Methodism a Church ?

Several months ago, I heard a bishop of the Methodist Church say that the principal need that we Methodists have is to make up our minds whether we are a church, a sect, or a society. He undoubtedly would agree that our "making up our minds" would not alone determine the matter, for a *church* is not simply by man's agreement or doing. Even so, his point is a sound one, for many of our within-the-family quandaries are rooted in our uncertainty of identity. Questions regarding the sacraments, the meaning of preaching, orders, organizational structure, relationship to the Ecumenical Movement, and others, depend for their answers on whether we know ourselves as church, sect, or society.

Since the purpose of this paper is to engage in open and self-risking conversation, let me say quite directly that I believe that the Methodist Church is, in fact, a *church,* in the sense of being a visible expression of the Church of Jesus Christ, established and sustained by the Holy Spirit, grounded in the scriptures, inseparable from the Great Church throughout her history, and obligated to that broad and inclusive evangelical orthodoxy which takes with central seriousness the preaching of "the pure Word of God" and the due administration of the sacraments.

I would maintain that both loyalty to our Wesleyan heritage and a realistic evaluation of our history as a distinguishable body, lead away from both sect and society as our identity. Neither the Wesleys themselves nor Methodism as organized can be characterized as "sect-spirited"—namely, having the sense of being the sole true expression of the Christian faith, marked by inward uniqueness and outward contrast. Our characteristic spirit has been and is pacific in both the implications of breadth of acceptance of the whole gospel as shared by the whole catholic church, and of fraternal openness of relationship to all other Christians.

It is possible, of course, that there is a subtle temptation for Methodism to be something of a sect in church form in one aspect of "sectism"—self-sufficiency. Being a world-wide denomination with a resultant "built-in ecumenism," we may be tempted to feel that we can "go it alone." To the extent that this is true, it may be that our openness is more toward theology shared with other denominations, and toward their members as individuals, rather than openness in mutual interdependence to other denominations that have distinctive forms and real histories within the total body and history of the Great Church.

It seems to me, however, that the question of "church or a society" is more immediately serious for us than is that of "church or sect," and lies this side of tackling the "sect in church form" problem.

I take "society" to have two possible meanings in our present discussion. One meaning is that of a limited movement within the church which assumes the same dependence upon God's grace which the church assumes, but which does not take upon itself the obligation to be the whole church or to do the whole work of the church. The church school, The Woman's Division of Christian Service, and Methodist Men's Clubs are examples. Their aim is to serve the purpose of the church, partake of the life of the church, but not to be within themselves the whole church. Another meaning of "society" is that of like-minded people who have banded together for mutual enlightenment, encouragement, and planning, and for joint endeavor in achieving common goals. The Parent-Teachers Association, the American Legion, and the Humane Society are examples of "society" in this sense.

While these societies may have invocations or even "devotionals" at their meetings, and may variably intend that their work be consonant with the will of God, they essentially center on their own self-set goals and their own self-engendered efforts to attain them.

A case of fairly persuasive sort can be made that John Wesley's original intention was that the Methodists be a society in the first sense. For instance, the early Methodists' careful refraining from administering the sacraments is evidence that they meant to be a movement within the church but not to *be* the church. However, I would have to throw in my lot with those who contend that by word and action, Mr. Wesley did eventually recognize that the church had come to express herself in a form known as Methodism, whether by Mr. Wesley's design or not. His ordaining of ministers and consecrating of "general superintendents" and his providing services of worship for Methodists which included baptism and Holy Communion, are indications enough. Beyond this is the fact that for generations Methodism has operated as church, baptizing infants and converts, administering Holy Communion, confirming and receiving members, ordaining preachers, consecrating bishops, and attending upon the Word of God. Consequently, it seems that the most valid question that remains is: "Are we church in *form* but a society in *intention*?"

This question involves the second meaning of 'society." The issue that appears to me to be at stake here is simply whether what goes on in the Methodist Church is primarily *God's doing* through Jesus Christ and the Holy Spirit, or *our doing* through the use of the terms and symbols of the church as we seek to realize certain human ideals. If someone feels that he sees a false alternative here, I would agree immediately that what goes on in the Methodist Church *does* involve our using the terms and symbols of the Church of Jesus Christ. However, what we do if we are church in *intention* as well as in *form* is not in order "to realize certain human ideals," but in order to obey the living God. Furthermore, what we do is not of our own devising and by some ability inherent in us, but is of God's call in Christ and by God's enabling us by the Holy Spirit. Both the content and the motivation of life within the church are from God. There is here, then, the clear contention that the characteristic, identifying life within the church is not purely human action, nor yet a joint enterprise of God and man, nor yet a call from God on the one hand and a response from men on the other, but rather the distinguishing life within the church is an activity of God in what he does over against us and an activity of God in his enabling us to respond to what he does over against us and within us.

The reason for pressing this point so hard is that in Methodism's official and semi-official statements—John Wesley's sermons and New Testament notes, Charles Wesley's hymns, the Articles of Religion, the recommended services of worship—the recognition of the primacy of God's action is reiterated time and again, but in many of our *practices* the primacy of human endeavor is explicit as well as implicit. This happens in so many of our sermons in which God's call to obedience is sounded, and in which the conclusion is: "Now it is all up to you. You can be saved if you only will but give your life to Jesus Christ." The outcome is a "subjunctive decisionism" in apparent unawareness of our dependence upon the Holy Spirit for both faith and works of faith. In our increasing practice of referring to infant baptism as "infant dedication;" in our treating adult baptism more as a private transaction conducted in a public place rather than as a corporate act of the church; in our receiving members without previous or subsequent instruction in the nature and duties of the faith; in our infrequent and truncated celebrations of the Holy Communion, with the emphasis being

on human remembrance and human rededication rather than upon the present evangelical efficacy of "the sacrifice once offered;" in the poorly read, de-contexted scripture that we have in morning and evening services in the stead of a stalwart Lesson from the Holy Scriptures received as the Word of God, which further is seldom related to the sermon as more than a "pretextial" launching platform; in an approach to "project achievement" that would utilize the spirit of evangelical obedience as a means to achieve the successful conclusion of the project, rather than see projects-to-be-achieved as essential expressions of evangelical obedience; in our anxieties concerning formalism in worship, which occasionally may be justified, but which often are the spawn of our lack of familiarity with the worship practices of the historic and present church, and which sometimes may even be an expression of embarrassment at the thought of God really and objectively present among us in this service of worship—in all of these there are more than intimations that our unacknowledged *intentions* are more nearly that of a human society rather than that of a community of faith that is the Church of Jesus Christ.

The cheapest of all writing as well as the cheapest of all preaching is the sort that finds all the faults, and, having arraigned, has no confessing or redeeming word. Let it clearly be said that I do not intend the foregoing as an external criticism that assumes that the Methodist Church is entirely or even chiefly as described. To be so at all is serious enough. I address myself principally to those who have to say with me: "Some of my own problems are in these areas mentioned, and sometimes I think and talk more like a 'society man' than like a 'church man.' What more does Article XIII have to say to help me better to understand and to live in worship that is the *church's* worship?"

Article XIII thrusts three phrases at me that demand my attention and response at once and together rather than one by one. These are:

1. "congregation of faithful men"
2. "pure Word of God preached"
3. "the Sacraments duly administered"

Each phrase is dependent upon the other two for its own full meaning. "Congregation of faithful men" may speak of corporateness to me—the inseparability of Christians from one another and the anomalous nature of a term such as "individual Christian." It also may direct my attention to the meaning of "faithful." However, I cannot grasp the origin of the "congregatedness" or the meaning of churchly corporateness, nor can I really talk about the content or quality of the faithfulness of the congregated men, apart from the preached Word and the duly administered sacraments. Similarly, "the pure Word of God preached" may signify the witness to the whole meaning of Jesus Christ, attested by scripture and tradition, but *this* Word contains within itself the essential meaning of corporateness and the content of faith, and is never separable from the "Sacrament Word." Quite as truly, the duly administered sacraments may be considered as specific services of Christian worship with distinguishable meanings, but never in "meaning-separation" from each other, or apart from the congregation of the faithful and the preached Word.

The *one* chief thing, then, that Article XIII says to me is that the pure Word of God preached and the sacraments duly administered are not options of the church, but are the very essence of the church. Whatever else the church may do, her central character and purpose is "the making of the faithful" who live in and by the Living Word expressing himself as Preached Word and Sacrament Word.

Being solidly mindful of the integrity of the three major phrases of Article XIII, we can safely look at the last two one at a time.

"The Pure Word of God Preached"

"The pure Word of God preached" is the whole Gospel vitally relevant to real people. Wholeness is the purity, and relevance is the "preachedness." Both together are the love of God in Christ, revealing, judging, redeeming, reconciling, sanctifying, guiding, enabling, and giving hope to a particular people in a particular place and time. The whole Christ and his whole work as attested by the whole witness of scripture and tradition—this is the purity that is at once ecumenical and evangelical. The "pure Word" is never simply one man's conviction—his favorite insights; his most compatible doctrines. While there is more than one way to avoid individualism and to guide oneself toward "whole Gospel" preaching, the most effective way that the church has found is the Christian Year. Jesus Christ, our Judge; Jesus Christ, God Incarnate; Jesus Christ, the Light of the World; Jesus Christ, the Obedient Son; Jesus Christ, our Crucified-Risen Saviour; The Holy Ghost, "the Lord and Giver of Life, Who proceedeth from the Father and the Son;" Jesus Christ, the King—these are the "person-meanings" of Advent, Christmastide, Epiphany, Lent, Eastertide, Pentecost, and Kingdomtide. Furthermore, the Christian Year requires that we use a lectionary which demands biblical preaching at the hard places as well as where the sermons step forth virtually of themselves. This "whole Gospel" preaching identifies the Word and the servants of the Word, and works against that presumptuous inversion whereby the Word becomes the means which the preacher uses as the content for his own structurings.

The "preachedness" of the Word is vital relevance. A personally unengaged rehearsal of the gospel story and the gospel teachings is not preaching. Neither is a personally enthusiastic saying of something called a sermon necessarily the truly *preached* Word. The essence of "Word preached" is not something that we of ourselves can provide. It is a work of the Holy Spirit. When a faithful man who is obedient in his representative role as preacher, faithfully witnesses to the whole Gospel to faithful men who are obedient in their role as hearers and doers of the Word, then may the Holy Spirit move in our midst and cause the pure Word indeed to be preached.

The authority which I take "to read the Holy Scriptures in the Church of God, and to preach the Word," is a delegated authority of sobering and exhilarating awesomeness which says to me in my deepest self: "You are a man of the *Church!* Remember, obey, and rejoice!"

"The Sacraments Duly Administered"

"The Sacraments duly administered" are the whole Gospel vitally relevant to real people, with a characteristic focus of relevance for each sacrament.

Baptism is the act of God by which persons are made members of the New Covenant community that is the church. God established the New Covenant by the death-resurrection baptism of Jesus Christ. (Romans 6:3-5). The New Covenant is not a co-equal compact between God and men, but is an offering of life to men by God. This offering is not a "take it or leave it" offer, for the alternative to accepting the covenant of life is death, and God, who "is not willing one soul should perish, lost in shades of night," never ceases to move us to a willing acceptance of his gracious offering. The Covenant-Offering is a persistent claim of God upon us for our whole lives lived in joyful obedience to him. God's love indeed will not let us go!

Baptism is the sign and seal of God's bringing us into the New Covenant by his action through his Church. At its heart, the sacrament of baptism signifies the gracious redemption of us by God—a work that we cannot do for ourselves. Therefore, it is *infant* baptism which is definitive of all baptism, for whoever is baptized is as emptied of self-saving ability as is a babe.

Baptism "duly administered," then, is a corporate act of the church, in full recognition that God's covenant-claim upon us through Jesus Christ is his doing and not our own. By baptism we are made members-by-grace of the Church of Jesus Christ. By confirmation, we gratefuly accept in decision that which was done for us that we could not do for ourselves. By reception into membership in the Methodist Church, we commit ourselves to *this* specific expression of the Church of Jesus Christ.

Baptism "duly administered in all those things that of necessity are requisite to the same" is a joyful, corporate act, with ample time properly to celebrate the gracious and tender love of God which it bespeaks. Inseparably necessary and requisite is the firm discipline of concerned nurture and instruction which relates "the claimed one" to the convenant person, Jesus Christ.

When baptism is used as a hasty and careless induction ceremony, unrelated to subsequent responsible instruction in the faith, it is apostasy in action, for we thereby are dealing with persons as might a trivial secular society, and not as does the church. If we do this, knowing what we are doing, it is horrifyingly cynical; if we do this not knowing, it is tragically irresponsible.

The sacrament of Holy Communion is the great normative celebration of the gospel. It is "the pure Word of God" most adequately "remembered." The entire service is the Holy Communion—sermon, scripture lesson, creed, prayers, and hymns, as well as the Prayer of Consecration and the giving and receiving the bread and wine. Sacrament and sermon are not to be set over against each other, for there is One Word who is the meaning of both. Consequently, the sermon always is an essential part of this sacrament, and the *meaning* of the sacrament rightly informs the spirit and content of every sermon.

Whereas baptism is initiation into the covenant community, the Holy Communion is the continuing, renewing celebration of the covenant by the covenant community. In this celebration, we remember the whole person and work of Jesus Christ—His incarnation, obedient life, passion, death, resurrection, ascension, and eternal lordship; we proclaim his death until he comes again; we receive God's offering in Christ and make our offering to him in Christ; we participate in the holy mystery of redemption that reconciles us to God for his living Word who identifies, redeems and sustains us. Remembrance, proclamation, offertory, participation, and thanksgiving are essential aspects of this sacrament.

Necessary and requisite to the sacrament of Holy Communion are: devout awareness of its whole meaning; devout preparation for its celebration; and provision for frequent enough celebration that this sacrament may be available to all the people at optimum intervals.

Problems of ceremonial—ways of distribution of the bread and wine, adequate assistance in distribution, and the like—should not deter us from having frequent and full celebrations of the Holy Communion. It is highly encouraging that the Commission on Worship is recommending to the General Conference some provisions which will go a long way toward solving some of these practical problems of procedure.

The authority which I take "to preach the Word of God, and to administer the holy sacraments in the congregation," is a delegated authority from the church which identifies me as a representative of the church to the church, and which says to me: "You are a man of the church in the midst of the congregation of faithful men! Remember this without ceasing; obey without faltering; rejoice always!"

H. Neill McFarland

The Gospel And The Mission of The Church

The Book of Acts records that Peter, addressing the curious crowd that gathered around the disciples on the day of Pentecost, closed his message with these words: "Let all the house of Israel therefore know assuredly that God has made him both Lord and Christ, this Jesus whom you crucified" (2:36). And in response to a question that followed, he added this postscript: "Repent and be baptized every one of you in the name of Jesus Christ for the forgiveness of your sins; and you shall receive the gift of the Holy Spirit. For the promise is to you and to your children and to all that are far off, every one whom the Lord our God calls to him" (2:38-39). According to tradition, this "sermon" is the first public proclamation of the Gospel, the message of redemption from sin through Jesus Christ the risen Lord.

In restrospect the church looks upon the Pentecostal experience as her archetypal moment of power. The Gospel was preached; it was heard; and a great multitude believed this word and accepted baptism. If the church can be said to have had a birthday, perhaps this was it. To the disciples on that occasion there was vouchsafed a new power and a distinctive, heart-gladdening message, the preaching of which resulted (almost immediately, it would seem) in the creation of a new community. The day of Pentecost was a day of joy—the joy of redemption. To use a homely but appropriate phrase, it was a "good news" day.

But the very appropriateness of the term "good news" in reference to the message and experiences of Pentecost also may suggest an ambiguous character in the significance of that day. The Gospel *is* "good news." That is what the word means, and, by those who truly recognize the helplessness of their own sinful condition, that is what the *message* is adjudged to be. But good news by definition may be said to be gratifying news, and gratification may be characterized by personal pleasure or selfishness. Is the Gospel, then, an appeal—even in part—to selfishness? It is not that in essence, but, as it is interpreted, it may frequently be so. Indeed, even in the case of Peter's sermon, succinct and forceful as it is, one can scarcely be happy with all the implications of his final exhortation: "Save yourselves from this crooked generation" (Acts 2:46). Even in the church's first great moment of power the treatment accorded the Gospel was not unequivocally pure.

However, it is certainly true that in its essence the Gospel is not an appeal to selfishness. This may be confidently affirmed because of three factors: (1) the centrality of the cross in the work of redemption,

(2) the inherency of a sense of mission in the very experience of redemption, and (3) the communal disposition of Christian faith.

One who really hears the Gospel and becomes genuinely aware of the saving grace of God cannot look at the figure of Jesus on the cross and exult in any selfish fashion over this gift divinely given. He is grateful—yes! He is conscious of an immeasurable and inexpressible sense of joy and relief; but there can be here no element of gloating. The redeemed can only humble himself in contemplation of the Crucified and let the deep emotions of gratitude and of joy issue in the groanings of his spirit.

It is also true of redemption that, while it is the most thoroughly inward of all experiences, it issues in an outward focusing of the concerns of the redeemed. A sense of mission is inherent in the very experience of redemption. It wells up within the newly redeemed as the realization that what has been done for *him* can be done—indeed has been done already—for others also. It finds expression in an eagerness to be a messenger of the good news to another.

As a matter of emphasis it may be stated still further that, while one never really responds in faith to the Gospel until its truth has been internally validated for him individually, Christian faith is not individualistic but communalistic. Redemption brings not only the gift of a new life to the one redeemed but also the gift of a shared life in the fellowship of the redeemed.

Thus far, an effort has been made to say that the message, the experience, the mission, and the fellowship of the church all are mutually implicative. This has been true since the very beginning of the church. If we attempt to explain the motivations that led first-century Christians to tell the good news, to live sacrificially, and to enlarge their fellowship continually, we will find it not so much in their obedience to specific commands—the Great Commission or any other—but in the irresistible compulsion inherent within the experience of redemption itself. The church—this fellowship of the redeemed—has never really been able to offer much of a justification for her persistent outreach, except to confess, "I can do no other." In this confession the Church is true to her nature and obedient to her vision.

But let us now also recall that in the traditional first public proclamation of the Gospel, and in every other instance of its proclamation, the seeds of perversion were sown along with the seeds of faith. The Gospel *may be* presented as an appeal to selfishness. Response to the Gospel, no matter how it has been presented may be selfishly motivated. To the extent that this has actually taken place—and it is considerable—the life and witness of the church have been partially aborted. From time to time throughout the long history of the church, the tensions resulting from this ambiguity in her life have come to climax and she has been obliged either to purify herself or to suffer a drastic curtailment of her effectiveness. The present time (though it may appear to be a less heroic period than, say, the sixteenth century) may be one of these times of crisis.

The Christian church now is to be found in nearly every country on earth. Her being there is in large measure the result of her honest, sincere, patient testimony which has been brought to fruition through the work of the Holy Spirit; but it is also due in part to solely human machinations, selfishly designed and executed. We glory in the first factor. What shall we do with the second? This is currently an urgent question.

One of the most startling discoveries within Western Christendom during the past several years is the realization that "bread cast upon the water" in the missionary enterprise returns oftentimes in the form of resentment. In the minds of some church people this fact has raised a question comparable to the one which many are asking concerning American foreign aid: "If they don't like us in spite of all that

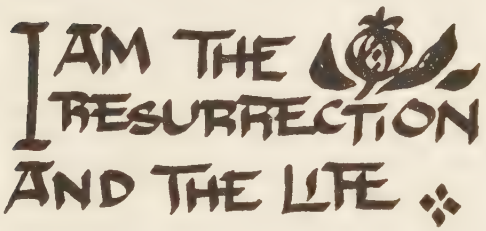
we have done for them, why continue to throw away our money?" Still others, embarrassed by the seeming bigotry and boorishness in many of the church's relations with the non-Christian world, also favor the discontinuance of the missionary enterprise. The question is now being asked quite seriously, not just by a few and not just by the malcontents: "Does the Christian church really have a message for the entire world?"

If the Gospel has ever been relevant for the whole of mankind, it still is. The great need of the Christian community is to see that, in their preachment of the Gospel and and in their response to it, their own selfish concerns are mingled with the redemptive process that still and always is validly a part of the life of the church. Perhaps more often than not the Gospel is proclaimed somewhat snidely, with barbed words, with offensive implications, with defensive techniques intended to safeguard certain vested interests.

This is to say that the solution to the church's quandary concerning her mission is not to abandon it but to face quite frankly the ambiguity in her own life. From this ambiguity—namely, the contradiction of selfless devotion by selfish design—there is no complete escape. It roots in the basic human penchant toward self-centeredness, which, though it is forgiveable, is not curable. It will always remain tacitly a part of the church's life to confuse her message and to hinder her witness. Nevertheless, the baneful effect of this factor quite possibly could be minimized if within the church there could be developed a new discernment—an ability and a willingness to distinguish between the essential Gospel and the provincialism, racism, and general cultural arrogance which so often are prominent in the life of professing Christians.

The purity of the church's life and the clarity of her message always have depended in large measure upon the regular catharsis of repentance. The Gospel and the times call for it now as an urgently needed expedient. Without it the message committed to the church will be smothered by the self-centeredness of its warders. With it perhaps the church will discover again the truth of the traditional first proclamation: ". . . the promise is to you and to your children and to all that are far off."

I AM THE
RESURRECTION
AND THE LIFE



Christian Education And The Word

I AM THE
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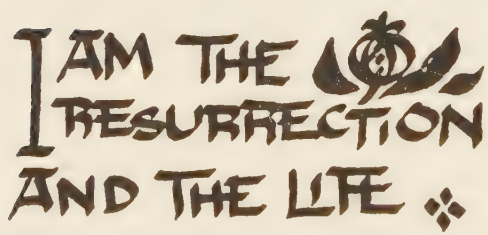
AND THE LIFE



I AM THE
RESURRECTION
AND THE LIFE

Christian education is one of the ministries of the "visible Church of Christ." It is concerned that persons become prepared to hear the "pure Word of God" and it works to make this a relevant Word. Christian education is concerned that persons become prepared to receive the sacraments which are "duly administered" by the church. The subject of the relationship between Christian education and the sacraments needs careful thought but here the attention is given to a discussion of Christian education and the spoken Word.

The Integral Nature of Christian Education

The educational function of the church is integral to the nature of the church. Christian education can be thought of as

By
C. Wayne Banks

an office, as a ministry or as a function but it must always be thought of in terms of its relationship to the whole. It is an inseparable part for it is essential to the completeness of the church. Christian education, in a sense, exists within the whole of the church but, at the same time, contains all the elements of the total concerns of the church.

The Pauline simile (I Corinthians 12:12) of each part of the physical body being necessary to the whole is a good illustration here. I can talk about my hand. I can say certain things about "hand" in general but when I speak of "my hand" I cannot think of it except as this speaking implies the rest of my body—as it relates to the total body. We can talk about Christian education but this talking always implies its relationship to the whole of the church. This relationship is so necessary that the church cannot be the church without this aspect of its whole. Christian education is integral to the church.

Although there is nothing so very new about the integral nature of Christian education, I am afraid that this is not as clear as it might be. I say this not because our philosophy of the integral nature is not believed but because of what I have observed to be the real situation in local churches. For many, the educational function of the church is concerned only with some aspect of the program of the church. Some equate the Sunday school with the educational function of the church. Others have looked upon its task as being one which "prepares" persons for participation in the church. Others have thought of it as being the "church at study."

I have recently been conducting a private campaign against one of the symbols of the separation of the educational function of the church from the fundamental purpose of the church. Often, when we refer to what happens on Sunday morning in the local church we say "Sunday school" and "Church." You will hear (or even say) "I'm going to Sunday school but I can't stay for church" or "Isn't it terrible how many of our people come to Sunday school but do not stay for church?" Local churches have sometimes had "Stay for Church" campaigns in the Sunday school! It takes only a very brief, objective observation to see that a phrase like "Stay for Church" is a little absurd when one has already been "at" church in the Sunday school session. When we talk like this, we sound as if we mean that the service of worship is the church but Sunday school is not. "Sunday school" is a good word but is it possible for us to find a better term for the Sunday morning service of worship?

It is not my purpose here to catalog all the ideas that have tended to separate Christian education from the church. My point here is to say that it is *not* separate. The educational function of the church is not something different than or apart from the central purpose of the church. Any theology or program which tends to place Christian education in a class by itself is inadequate.

A short consideration of the relationship of the preaching and teaching ministries of the church is pertinent here. Just as the purposes of Christian education and the church are inseparable, so are the preaching and the teaching ministries. Preaching is generally thought of as being proclamation of the Word and teaching as preparation for the reception of the Word. One implies the other. The program of the local church must encompass both proclamation and reception but there is a sense in which each aspect of the program must also include these two. The Sunday school teacher should help to prepare the child for the reception of the Gospel but he must also present the gospel to him. The minister in the public service of worship "preaches" to the worshipers but this preaching must include both proclamation and preparation for the reception of the proclamation. If there is no preparation for the hearing of the Word, the Word can-

not be heard; if there is preparation only there is no Gospel proclaimed.

When the Word *is* heard there must still be teaching because the hearer must have help from the church to know the meaning of the Word for him. Thus, the teaching ministry stands on both sides of the proclamation: on the "before" side in preparation and on the "after" side in follow-up. Preaching implies teaching and teaching implies preaching. The preaching and teaching ministries of the church are inseparable.

The Dynamic Nature of Christian Education

The central message of the church—THE WORD—must be preached *and* taught and these two aspects of the ministry of the Word can never be divided. Neither can they ever be thought of as "finished." There is a dynamic nature of the Gospel which places it forever out ahead of us. We have it and we do not have it. It is an "already and a yet to be."

In Christian education we must always keep in mind this dynamic aspect. In every situation there is present, at the same time, what God has done and what he can do. There is within *us* and within those persons with whom we work this dynamic, growing characteristic. This is what Howard Grimes terms the "actuality" and the "potentiality.[1] We must recognize and be honest about what actually "is" but always remain open to what might "be" because of what God can do. Christian education takes place in these dynamic, actual-potential relationships of man with man and man with God.

One of the mistakes that is most often made is that we act as if Christian education were concerned more with theological correctness or with the dissemination of biblical facts or with moral respectability[2] than it is with dynamic relationships. Theology and the Bible and morals are of fundamental concern to Christian education but the accomplishment of any one or all of these does not insure that Christian education has taken place. Christian education takes place in dynamic encounter between man and man and God and man. The activities of the church provide the atmosphere or the environment in which this living encounter may take place. Encounter takes place in the Fisherman's Club and the WSCS Circle meeting and the kindergarten housekeeping center and the senior department's planning retreat and, even in the young adult class' devotional! The activities of the church provide opportunities for real encounter through all of its program and through all of its smaller organizations. These activities provide opportunities at several different levels. All of the organizations within the church must provide these opportunities but in order to be more specific, may I use an adult class as an example.

The adult class must realize that it exists for the purpose of providing for this encounter but it must seek to understand the dynamic nature of this encounter. Because it is growing, this encounter will be taking place on at least four different levels with many degrees of development in between the four. (1) There are those who have never really heard the Gospel, but, through the activities of the class, are being prepared for its hearing. (2) There are those who have heard it and need opportunity to discover what it means for their lives. (3) There are those who have heard and, because they have heard, use becoming a member of this class as a means of expression of what this hearing has meant to them, and (4) there are those who are growing in their understanding of the meaning of the Gospel and will need the class for inspiration and knowledge in making plans for being "the church in the world." These are not distinct groups but are levels of development within the group. There is even a sense

[1] Howard Grimes, *The Church Redemptive,* Abingdon Press, 1958, P. 18.

[2] R. C. Miller. *Education For Christian Living,* Prentice Hall, 1956, p. 367.

in which, as surely as these exist in each group, they exist, at the same time, in each member of the group. There are times when it might appear that one or the other of these four elements are not present but let us not forget what God can do. God can and does work through these classes although there sometimes seem to be no visible sign that he is working.

Not long ago, I had an experience with an adult Sunday school class that pointed this up to me. I could not see any evidence that the Gospel had been heard by any member of this group. "Then, why" I asked myself "does this group exist? Is there any justification for its calling itself a 'Church School Class?' For, in no sense, is it an expression of what the Gospel has meant to them." But then I had to remember that God *is* working in that class (and in hundreds like it) in spite of the barriers the class members put up and—yes, even in spite of what I think. I believe that God will and does get through and little by little, as his voice is heard in dynamic encounter, the group will begin to show evidence of what God can do. So that group is both an opportunity for expression and a means of redemption. The adult class exists to be a redemptive fellowship for its members and to provide opportunity for expression of what God has meant to them.

The functions of Christian education cannot be separated from the functions of the church. Preaching and teaching are inseparable ministries of the church and are administered in an atmosphere in which learning can de done in dynamic encounter of man with man and man with God. This learning becomes one of the means whereby the People of God, the Body of Christ, the koinonia can *be* the true church in the world.

Four Unpublished Letters Of John Wesley

TRANSCRIBED AND INTRODUCED BY MRS. JOHN H. WARNICK, REFERENCE LIBRARIAN AT BRIDWELL AND LIBRARIAN FOR THE METHODIST HISTORICAL LIBRARY, INC.

It is an exciting thing to "discover" something, especially when it is an unpublished letter from the pen of John Wesley. But it is even more thrilling to find four such rare items! Of course, it is a well-known fact that, even though thousands of his letters have been published, there is still much of the Wesley corpus yet to come to light.

Through the generosity of the late Bishop Frederick D. Leete, the Methodist Historical Library at Southern Methodist University has so far acquired eighty-one original letters of John Wesley, and it was among these that I found four which I carefully transcribed and sent to Dr. Frank Baker of Hull, England, and he identified them as yet unpublished. He plans to include them in his forthcoming volume which will be an additional volume of the eight-volume set of John Telford's, "Letters of John Wesley."

A brief explanation is in order here as to the "setting" in which two of the letters were written, one to Rev. Peard Dickinson, and one to Francis Asbury written in October 1784 just preceding the noted Christmas Conference.

In his "Memoir," Rev. Peard Dickinson, who lived 1758-1802, relates a most fascinating story of his college days, including Cambridge, depicting in a vivid manner the dormitory life, his love affairs, his graduate examinations, and his studies in Greek and Latin. A rigid examination was required in Greek and Latin before degrees could be conferred. After graduation Mr. Dickinson was made Curate to the renowned Archbishop Vincent Perronet, whose daughter, Elizabeth, he later married. For awhile it was thought that he might become Perronet's successor, but by that time Peard had become much interested in the work of John Wesley, with whom he had correspondence and occasional visits. One day he wrote to Mr. Wesley asking advice as to the Classics he should read. The letter herein printed is the reply to the request, and it gives an insight into his remarkable knowledge of Greek and Latin authors. These same works were also "suggested readings" for his preachers, but probably some of them were not as enthusiastic readers as was Peard Dickinson.

Following are the four Wesley letters, written to Peard Dickinson, to Francis Asbury, John Collins, and to Mr. John Watson:

To
The Revd Mr. Dickenson
To be left at Mrs. George's
in
Sevenoaks

London
Jan. 15, 1785

My Dear Brother

I think the best model that ever was for ye Language of a Christian Preacher is the first Epistle of St. John. I know no tolerable Commentator on ye Old Testament. What is valuable in Poole & Henry you have in ye Notes.

Dodwell's Letters may be very usefull: So may Dr. Doddridge's Lectures. Leland's view is excellent in it's kind: so is Grotius. That "Theory of Religion, I do not know. Ham mond's Catechism, Wake & Clark I think scarce worth reading. Everything of Worthington is good. Erasmus's Catechism I do not know, neither Stevenson, Welchman's, Wheatley, & ABp Synge's tracts are the best in their kind. Howe's Living Temple, I aver, Clemens Romanus & Patrick's Advice are excellent. That attempt to explain I doubt is a weak attempt. Herbert, Vida, Bucha nan & Johnson are excellent in their several kinds. Austin's Meditations (not His) are devout. The Exposition Pietatis I have not seen. The Gentleman Instructed is a well-wrote Book. Hopkins is a strong & a pious Writer. I do not know Kuster or ye Ellipses Graecae. Oakley's Introduction is counted good. Clerc'c Works are muddling. The Antiq. Hebraica I have not seen. Seneca's Tragedies & Ovid's Me-tamorphoses are worth reading once. So are Valleius Paterculus, & ye Excerpta ex Ovidio, Virgilio, Horatio, Iuvenali, Persio. Their whole *works are not worth reading. Neither are Seneca's. Terence is worth studying. It is the finest Latin in the world. That tract of Erasmus I have not read. Ausonius is little worth. Epictetus & More's Enchiridion are excellent Books: Tully's Offices deserves an attentive reading. I have not seen ye P*
De , ir ye Scriptore Graeci. Sallust writes Latin next to Terence. Duncan, Watts and Sanderson are ye best next Aldrich. Aristotle is an admirable Writer. Lactantius is

not a bad one. Scapulas Lexicon is not to be compared to Hederic's. Schlecler's I know not. Nor Lakickard. All Leusden's publications are good. He was an excellent scholar.

But you need not half these books. A few well digested are better than ten thousand. It w'd be worth your while, to consider the Course of Female Study, in the Arminian Magazine.

Peace be with all your spirits! I am
Your affectionate Brother
J. Wesley

To
Mr. Francis Asbury
At Mr. Bragg's
in
New York

Norwich
Octo. 31. 1784

My Dear Brother

Some weeks before you receive this, I hope you will see Dr. Coke (with his associates) & find him a man after your own heart, seeking neither Profit, Pleasure nor Honour: But simply, to save the Souls for whom Christ has died, & to promote his Kingdom upon earth. You are aware of the danger on either hand: and I scarce know which is the greater? One or the other, so far as it takes place will overturn Methodism from the (fou)ndation: Either our travelling Preachers turning Independents, & gathering Congregations each for himself: Or procuring Ordination in a regular way, *& accepting Parochial Cures. If you can find means of guarding against both evils the work of God will prosper more than ever.*

I suppose the Doctor & you have now considered at large, what method will be most effectual, to fix the work on such a stable foundation, as will not easily be overturned. If that good man, Mr. Ogden, cou'd be prevailed on, to join with you heart and hand, it might be of admirable service to the Cause of God, & such a threefold wou'd not soon be broken. But herein you must proceed with the utmost caution: Go on slowly, step by step, lest you sh'd put it into the power of any one to hurt you: Let not him that believeth make haste! I know not but he will do you most good, at a little distance.

You will soon be able to judge whether this woud not also be the case with regard to Mr. J Admit none into the closest union *with you, (but) those whose heart is* altogether *as your heart.*

When you have once settled your plan with respect to the Provinces, you will easily form a regular connexion with our Society in Antigua, on the one hand, & with those in Nova Scotia & Newfoundland on the other. John Hilton's is a very harmless performance. It will soon die and be forgotten. I don't believe Anthony Benezet ever recommended it. I shall be glad to see the papers w'ch you speak of. Probably they may have a place in the magazine.

Those who hoped for a division among the Methodists here, are totally disappointed. As to your having a Bishop from England in every Province, it will be long enough before that plan is brought into execution. Meanwhile, use ye ones you have: Only with much circumspection & much Prayer! I am

Your affectionate Friend & Brother
J. Wesley

To
The Revd Mr. Collins
At Everton, near
Biggleswade

Lewisham
Janu. 27, 1780

Dear Sir

There is no Counsel or Strength against the Lord. And He does all things well. If therefore it pleases Him to lay you aside for a reason (as He did me *from November to March) our part is to say, "It is the Lord: Let him do what seemeth good." Neverthe less you should undoubtedly use every probable means of recovering your Health & strength. And therefore (if you have not done it already) you should write to Dr Wilson without delay & give him as particular an account as you can, of all yr present symptoms.*

When you was in town last, you cetainly did right, in lodging where you did. It was a Providential Call I cannot doubt, but you had a message from God to that Family.

And it might be more pleasing to you (*as well as to* me) *always to lodge in a Private House. But I do not consider this, what is most pleasing to me, but what conduces most to advance the work of God? And this consideration determines* me, *to be as much with my Fellow laborers as possible. And so I verily think should* you. *Do not creep into a quiet corner. I love as well as you do Tacitus sylvas inter reptare salubris But it is not my calling. I am to save souls: And as many as I possibly can. Therefore I plunge into ye midst of populous cities. There fore Aliena negotia centum*

Per caput & circum saliunt latus

Altho to this day I have as much Taste as ever for

Secretum iter & fallentis semita vitae

But we have only one thing to do! To run wth patience ye race set before us, looking unto Jesus. I am Dear Sir,

Ever Yours
J. Wesley

(Note: I found the Latin quotations in Horace. The first one above in Epistles, I, 18-103; No. 2 in "Satires," Book 2, 6th ch., lines 33 & 34. The Latin was actually Tacit*um*, but inasmuch as Wesley uses Tacit*us*, I have put it back that way in this transcription. K. Warnick)

Near London
Nov. 30, 1782

My Dear Brother

I am glad to hear you are better Probably in a little time, you may be able to act as a travelling Preacher. It was not at all proper, that you shd stay longer at Arbroth, You coud be of little use there. But perhaps you might be able to do that easy work: To supply Dunkeld & Perth. Then John Ogylvie may have opportunity of going north, wch will be best for Him also. If you can undertake this, the sooner, the better. And write word of it, to Mr. Thompson at Dundee. I am

Your Affectionate Brother
J. Wesley

BOOKS

Schubert M. Ogden
editor

THE HOLY BIBLE, *The Berkeley Version in Modern English. Edited by Gerrut Verkuyl. Zondervan, $6.95.*

This publication has been expected. As in the case of the Revised Standard Version, its New Testament was issued in advance—it appeared in 1945—as a promise of the full work, so that now the new element is the Old Testament. It is the version which one of the participants announced some years ago as "a theologically conservative translation", which was most unfortunate, for theology, conservative, radical, or anywhere in between, has no place in the linguist's task of telling what the Bible says. The too-brief Preface tells little of the methods of the translators but its statement of purpose sets them in the great succession of those who have acted in the faith that a Bible that is understood is a vitally potent force in human life, one that the current age deeply needs. Their faithful labor, then, across fourteen years—incidentally the same as that for the Revised Standard Version—merits respectful attention.

There are just two things demanded of the Bible translator, though both are very complex and difficult: he is to tell just what the biblical words mean, in their sequence and construction—that and no more—and for this he is to employ English suitable to the great theme and true to the exalted literature of the Bible. At this point his printer must take over, with the enhancement of his various skills and special knowledge.

The typography is good, without distinction; certainly the pages fall short of attractiveness. The so-called poetic books are set up in poetic lines, as are also a few self-declared poems, such as Deuteronomy 32, II Samuel 22, but not Judges 5 or Ezekiel 19. Otherwise, even through the prophets and Job, one goes on through the flat dreariness of one prose line following hard on another.

The Bible translator's first problem is to establish the principles he will follow in dealing with the hosts of complex questions about the text. Reference in the Preface to Greek, Aramaic, and the Dead Sea Scrolls and on the jacket flap to recently available manuscripts quickens interest; but soon one finds that in Genesis 4:8, I Samuel 14:41 the evidence of the ancient versions is rejected, with resultant renderings, essentially those of King James, that are less translations than adroit smoothing over of difficulties. On the other hand Jeremiah 27:1 is emended on the basis of "context," and Genesis 24:67, Judges 5:14, Psalms 8:2, 24:6, Ecclesiastes 3:18 may be regarded as offering samples of unconfessed emending.

For the English style, much the same comment is relevant as in regard to the format: it has some oddities of expression but in general it is good, commonplace, plodding English with nothing in particular to commend it. As a "modern translation" it puts itself in a class with Moffatt's, the Chicago, and Phillips' translations, but it comes off sadly in such comparison. One misses the flashes of fine phrasing that characterize Moffatt, the resonant rhythms heard in considerable of the Chicago, and the creative zest of Phillips. The matchless beauty and the high literary quality of the Bible are not well served here.

However, the crux of the matter is how dependably the version presents the thought of the biblical writers. Any group of men who know enough of the biblical languages to essay a complete version are certain to come out with essentially the familiar stories, laws, oracles, poems and reasoned presentations of the Bible. Character is given to their

result by its small features. And indeed there are numerous readings that commend themselves warmly, such as Nehemiah 1:3, 4:12. On the other hand, as was to be expected, the version reads "virgin" in Isaiah 7:14—though it is demonstrably wrong—and Genesis 12:3 has "be blessed", which then by abnormal consistency appears also in Genesis 22:18 and 26:4 although the form of the verb has changed so that a passive translation is improbable to the point of blunder.

However, all such as this is but stage-setting for two passages (there may be more) where the reader rubs his eyes in incredulous astonishment. Daniel 12:2 reads "Many, who sleep in the Adamic dust, shall awake . . . . ." Now, what private dogma is the translator here seeking to clothe with scriptural sanction? In any case the rendering is quite impossible; it outrages the most elemental principle of Hebrew grammar, besides intruding the adjective "Adamic" where the Hebrew in complete and undisputed lucidity says merely "ground of." II Samuel 21:19 claims that "Elhanan the son of Joare-oregim the Bethlehemite overcame Beth-Hal-Lahmi with Goliath of Gath . . . ." This sort of thing merits only the sternest words of reprobation. This is not honest translation at all but a devious distortion of the plain words of Scripture. Are fundamentalists then in such sorry plight they must have recourse to dishonesty in support of their dogma of the factual inerrancy of the Bible?

A series of dates is introduced, commonly as chapter or book headings, beginning with the call of Abraham and continuing to the apocalypse. A very few are qualified with a question mark or "probably" or "about". One stands in humble awe before a knowledge that can identify the precise year in vague periods where cautious scholarship hesitates to ascribe even the century. Most extreme is the case of Deuteronomy 31, dated "March 1406 B. C.". Whew! Surely it was an oversight that the day and hour were not also mentioned. It is to be hoped that in later printings all these various sorts of nonsense will be quietly dropped.

William A. Irwin

ZEN AND JAPANESE CULTURE. *By Daisetz T. Suzuki. Bollingen Series LXIV. Pantheon Books,* $8.50.

The Bollingen Series volumes that have come to my attention are in every instance important books, artistically and tastefully printed and bound. The present volume is in all aspects of this tradition an outstanding addition to the series.

It is a revision of *Zen Buddhism and Its Influence on Japanese Culture* (1938), one of Suzuki's most significant books, long out of print. It is reissued now just at the time when Zen Buddhism and Japanalia generally are gaining widespread admiration and acceptance in the West.

More than any other individual, Suzuki is responsible for eliciting the current interest in Zen. For several decades, in spite of his repeated protestations that Zen cannot really be discussed, this venerable Buddhist spokesman seemingly has been almost constantly engaged in the preparation of interpretations of Zen in the English language. It may be that of all of his efforts to communicate the incommunicable this study of Zen in its concrete manifestations in Japanese culture will prove to be the most effective. Aesthetics, Confucianism, swordsmanship, poetry, the tea ceremony, and love of nature are all analyzed in terms of the influence of Zen upon them. The presentation is replete with typical Zen anecdotes and examples of *haiku*. Sixty-nine fine collotype plates provide appropriate visual images. The result is a book that is a delight to read or just to hold and look at.

H. Neill McFarland

BIBLICAL INTERPRETATION. *By E. C. Blackman. Westminster,* $3.00

This writer, a British Congregationalist, attempts to develop an alternative—other than modernism—to the fundamentalist use of Scripture. He agrees with William Neil that the task of biblical interpretation today is to steer a "middle course" between the simple reinstatement of biblical words and ideas, and the restatement of the Bible in the terminology of Marx or Freud or

the existentialists. By "fundamentalism" Blackman means biblical literalism; what he means by "modernism" is never clarified.

After an introductory chapter that rightly insists that we must employ but move beyond scientific historical criticism, chapters are devoted to the two important issues of revelation and authority. But the author is more at home when surveying historically the development of exegesis in the church, his lengthiest and best chapter. Of particular excellence is the discussion of allegorical exegesis. Whether, in discussing reformation views of the Bible, Blackman is correct in so sharply distinguishing between the approaches of Luther and Calvin (calling Calvin "the progenitor of biblical literalism"), some will want to question.

It is doubtful whether, any longer, the main issues in biblical interpretation center on the "fundamentalist-modernist" controversy. Because the author has defined his problem largely in these terms, he touches only peripherally on more current and decisive issues associated with such writers as Wach, Torm, and Fuchs (names never mentioned in this book). Even Dilthey is allotted but two sentences, while "the redoubtable Bultmann, who invented that form of biblical debunking known as *Entmythologisierung* (Demythologising)" is worth only four brief notices. Blackman, misunderstanding Bultmann, criticizes him for wanting to "strip away" biblical mythology; but then in presenting his own point of view he says that "the pictorial details must be stripped away, and then the abiding spiritual truth of ultimate union with Christ stands clear."

The pastor who seeks an introduction to the major current issues in biblical interpretation will not find it in this book.

Victor P. Furnish

THE NATURE AND AUTHORITY OF THE BIBLE. *By Raymond Abba. Muhlenberg,* $4.50.

There are two characteristics of this book that commend it to the minister or thoughtful layman: it is an earnest effort to face the contemporary obstacles to the understanding and acceptance of the Bible and to set it forth as the persistent Word of God; secondly, the author is aware of and quotes fulsomely from (sometimes to the point of tedium) everyone who has written on the subject in English from Alexander Balmain Bruce on down. Some notice is taken of the hermeneutical problem as it is under discussion in Germany, but not enough.

Such chapter titles as "Revelation through History," "Myth, Legend and History," and "Miracles," indicate that Professor Abba has wanted to work with the problem in its most contemporary forms. The jacket description of the author as "a conservative biblical scholar" is not unfair. Yet he is well-informed and may be read widely with much profit.

Fred D. Gealy

THE OLD TESTAMENT AS WORD OF GOD. *By Sigmund Mowinckel. Translated by R. B. Bjoruard, Abingdon,* $2.75.

Sigmund Mowinckel is best known, perhaps, for his original contributions to the study of the Psalms and to the literary criticism of the Pentateuch. A few years ago Abingdon published a translation of his *magnum opus, He That Cometh,* and now it has produced this little volume, which is a translation of a work he produced in 1938.

In this book, Mowinckel addresses himself to a problem that is of real significance: How do we reconcile the church's statement that the Bible is the Word of God with the results of literary and historical criticism? How can we acknowledge that the Word of God is the word of man, that in the Bible, the absolute is expressed in relative terms? Mowinckel understands that this is a real problem, but at the same time, he feels that it is one of our own making. In order to escape it we must recognize that the dilemma exists only in our understanding of what the Word of God ought to be. What we must do is to accept on faith the church's statement and then approach the Bible to discover in what way it does, in fact, mediate the Word of God to us. If

we do this, we discover that "the religion of Israel is, like Christianity, a historical religion, not only in the sense that it goes back . . . to a certain concrete historical situation, a time of foundation, but also in the sense that it has developed and become what it is through a changing history." The Old Testament shows us that it is history that is God's workshop. It is history through which God reveals himself, and through which we see him, and it is not just the particular history of Israel that is the medium of revelation, although Israel's history is of supreme importance because it leads directly to Christ, but it is the whole of history that is his revelation of himself.

Mowinckel's solution to this problem raises a host of other questions, with most of which he deals concisely and wisely. But one can not help wondering whether Hempel's "once-for-all-ness" of history will really perform all the magic tricks that Mowinckel says it will. In any case, this little book is crammed full of wisdom and thought-provoking insights into the meaning of the religious history of Israel, and it is written by a scholar who is an acknowledged master in his field.

W. J. A. Power

YOU SHALL BE MY PEOPLE. *By Edwin M. Good. Westminster,* $1.50.

The task of interpreting to laymen the results of biblical scholarship should be the serious concern of all responsible churchmen. Indeed, it must be evident that there is far too wide a gap between the scholar and the layman for the happy prospect of a sound understanding of the Bible in our generation. This series of *Westminster Guides to the Bible,* with Dr. Good of Stanford University as general editor, undertakes precisely this task in nine small volumes by various scholars addressed to "educated laymen."

Good is admirably bold in attempting to deal with the first five books of the Old Testament in ninety-six pages, and this in terms to be understood by the common reader. He has included the major critical problems that naturally fall in a discussion of the Pentateuch. By virtue of writing in such brief compass he has, of necessity, taken positions that are open to challenge; e.g., that the name Yahweh is a causitive form of the Hebrew verb "to be," and hence means "he causes to be;" or that Isaac is to be placed well after the conquest of Joshua. However, this is no essential criticism of the book and basically it is trustworthy from the standpoint of recent Old Testament scholarship. The book will have its appeal in that it presents not only the analysis of this literature, but hints to the spiritual significance of these accounts. It can be recommended for the purpose to which the author sets himself, namely, to implement "the conviction that the Bible lies at the heart of Christianity, and that it is imperative that laymen be aided to take a firm grip on biblical faith."

Kermit Schoonover

THE DEAD SEA COMMUNITY. *By Kurt Schubert. Translated by John W. Doberstein. Harper,* $3.75.

This is a popular book by a reliable scholar. It is readable, concise, and up to date. The author brings out the importance of the Dead Sea Scrolls for an understanding of the life situation of Jesus and that of the primitive Palestinian church. The book is well written and maintains a respectable balance in its presentation of scholarly consensus.

The opening chapter is especially valuable. The range of the community's library holdings was wider than many realize. In addition to almost all the biblical texts, and the hitherto unknown sectarian writings, books both from the Apocrypha and Pseudepigrapha have been found. These latter include significant fragments of Ben Sirach, Tobit, Jubilees, Enoch, and earlier forms of parts of the Testaments of the Twelve Patriarchs. Heretofore, these writings have been known to us only through manuscripts preserved by the Christian church. The synagogue did not preserve them. This is one reason why we are beginning to see more clearly than before that the primitive church had important histori-

cal roots in a non-rabbinic, i.e., non-Pharisaic Jewish heritage, which, if it is not to be identified with Essenism broadly defined, is none the less closely related to it.

To study the Dead Sea community is to study a sister community of the church, an elder sister, to be sure, if indeed she was not the mother community. This helps us to understand why the Dead Sea Scrolls have been referred to as the greatest archaeological discovery of all times.

W. R. Farmer

MATTHEW: APOSTLE AND EVANGELIST. *By Edgar J. Goodspeed. John C. Winston,* $3.50.

Though he retired from active teaching twenty years ago, Professor Goodspeed continues to amaze and inspire us. The present book, which deals with the authorship of the second gospel, is eloquent witness to his active and flexible mind. When he wrote his *Introduction* in 1937 he held that the author of Matthew was a Hellenist. Here he argues vigorously (and somewhat repetitiously) that the writer could have been no other than the Apostle Matthew.

In reaching his present conclusion the following points are emphasized: (1) There is really no reason why the authorship should be questioned; for there is an ancient and unbroken tradition that Matthew wrote the gospel. "An age capable of producing the gospel of Matthew was sophisticated enough to remember who wrote it." Nor is Matthew's connection with the document the one that is usually inferred from Papias' ambiguous statement. Matthew did more than write down the *logia;* he wrote the gospel.

(2) The argument, usually held to be practically decisive, that an eye-witness (Matthew) would not have relied so heavily on a writer (Mark) who simply recorded the reminiscences of another (Peter) is shown to be without weight. Such dependence is not uncommon.

(3) What Goodspeed considers to be his strongest argument centers around the obvious influence of Isaiah on both Jesus and the author of the gospel. When Isaiah was faced with martyrdom, he made provision for the continuance of his ministry by committing his message to his faithful disciples (8:16-17). Jesus was an ardent student and admirer of Isaiah. When opposition was closing in on him he followed Isaiah's example by choosing Matthew, a tax-gatherer, a ready scribe, to write down his message. It is not without significance that Matthew's call was different from that of the other disciples; his call was individual, a call to a distinctive task.

(4) As persecution of the church continued and the expected parousia tarried, the necessity was felt for preserving all available knowledge of Jesus. This task was begun by Mark. When Matthew was an old man, living in Antioch, Mark's gospel fell into his hands. He received it with deep appreciation, but saw its limitations. He set about correcting it by making numerous rearrangements and by supplementing it with the teachings that he had written down. No one but an eye-witness would have felt free to make these changes. No one but a close disciple of the Lord would have been in possession of this supplementary material. No one except an adept in figures could have written a gospel in which numbers play such an important role.

Who could this have been but Matthew?

Wesley C. Davis

CONSUMMATUM EST: *Eschatology and Church in the Gospel of John. By Alf Corell. Macmillan,* $5.00.

This book is the translation of an essay published in Sweden in 1950. Its thesis is that in the Fourth Gospel there is organic connection between eschatology and the idea of the church. The church has its roots in eschatology, which in turn is anchored in the church. It is this relation which protects John from (1) the mystic's individualistic experience of timelessness and (2) the apocalyptist's attempt to chart the last things. It is the doctrine of the church which prevents Johannine theology from being either mystical or apocalyptic. Eschatological ideas are made concrete in the church. Hence in the liturgy the Christian experiences proleptically the age to come.

In the church, the distance between this world and the world to come has been annihilated. Thus the turning point of history is the cry of Jesus from the cross: "It is finished."

Of special interest in the book are (1) the detailed studies of specific passages and of terms, such as "logos," "signs," "life," "glory," "truth," and so forth; and (2) the twenty-four pages of bibliography, including books and periodicals, from the Fathers to 1951. The bibliography reads like that of a doctoral dissertation. It has not been amended to include materials written since 1951 although some of the more important newer items are mentioned in the author's preface to the English edition. Largely German, the listings of studies in English are incomplete.

Fred D. Gealy

LIBRARY OF CHRISTIAN CLASSICS, XXIII: CALVIN'S COMMENTARIES. *Translated and edited by Joseph Haroutunian in collaboration with Louise Pettibone Smith. Westminster,* $5.00.

With characteristic verve and scholarly insight, Professor Haroutunian here presents a profoundly significant addition to the Library of Christian Classics. John Calvin, as known by scholars, is honored quite as much, if not more, for the production of his commentaries (in forty volumes) as he is for the *Institutes*. Indeed, to be understood and adequately quoted Calvin must be confronted in his commentaries. Here he is at his self-revelatory best. Commentaries always reveal quite as much concerning the commentator as the Scriptures presumed to be illuminated; and in Calvin's case, they were prepared for oral presentation (many of them are really produced from shorthand quotations and notes of his students) rather than for the scholarly critic. In this form of discourse, unlike the sermon, Calvin would "take-off" with the inspiration of the moment and "speak his mind" in a sixteenth century sort of way on the issues of the world (and Geneva) as occasioned by the Scripture passage under consideration. Here we find reflected the obvious, genuine warmth of a great leader and a profound mind creatively at work under the glow of freedom from fear and the encompassing vivacity of whole-hearted acceptance from his auditors.

In the Introduction, Haroutunian produces an illuminating interpretation of Calvin's theological methodology (so long misunderstood and neglected), as well as an analysis of his major theological affirmations for which many theological students will be grateful.

The selections from Calvin's writings include an autobiographical sketch, the *Preface to Olivetan's New Testament,* and the *Epistle to Simon Grynaeus on the Commentary to the Romans.* Chapters I-IX deal with theological subjects discussed in the commentaries such as the "Knowledge of God," "Providence," "Election and Predestination" (This section should be required reading for all Methodists who espouse, falsely, anti-Calvinism!), and comments on "Ethics and the Common Life." These are simply selected from the eleven topics used by the editor, which the reviewer found excitingly vital.

As the avid angler can never be satisfied by reading and re-reading *The Compleat Angler,* so the avid angler for truth must cast his lines, sooner or later, upon the sea of truth moving through the Word of God in the Scriptures. The fisher-man for existentially relevant insight—which is truth in one dimension—may with complete confidence invite Calvin as his companion, and most especially the Calvin of this volume.

David C. Shipley

A MIRROR OF THE MINISTRY IN MODERN NOVELS. *By Horton Davies. Oxford University Press,* $3.75.

The field was already ripe unto harvest! Now that Professor Davies has put in his sickle, we realize what abundant material exists in the field of modern literature upon which we ministers might feed—or choke with embarrassment. Davies has had the brilliant idea of using fifteen novels, ranging from Nathaniel Hawthorne's *Scarlet Letter* to Peter De Vries' *Mackrel Plaza,* to acquaint us with ourselves as others see us.

When we recall how rich our literature is in clerical portraits—Father Mapple in *Moby Dick,* Hugh Walpole's gallery of clergymen in *The Cathedral,* The Reverend Hightower in Faulkner's *Light in August,* Albert Camus' Father Paneloux in *The Plague,* are some that come to mind—we see how difficult Davies' choice must have been, and how inspired. He has drawn on both Catholic and Protestant, both religious and agnostic, both friendly and hostile writers, and in his brilliant summaries of the novels he has indeed provided us with mirrors in which we might scrutinize our features.

Like the trick-mirrors in amusement parks, some of the mirrors here held up give back a grossly distorted image. This is particularly true of De Vries' *Mackrel Plaza,* which Davies takes with a seriousness I cannot bring myself to share; it seems to me an implausible caricature of a liberal preacher, designed for quick laughs. Others, like certain shaving-mirrors that reveal every detail with devastating clarity, are honest but exaggerated. Among these, Sinclair Lewis' *Elmer Gantry* takes pride of place. After a lapse of thirty-two years, this book still has power to hurt, and it will be interesting to see what reception the film, now being processed in Hollywood, will have on its general release. But on the whole, considering what scope our profession offers for caricature and scorn, it is astonishing how sympathetic and understanding the novelists are, especially the Catholic ones. I rose from a reading of this book with a renewed pride in my calling, and with a consciousness of serious men looking to us with high hopes that we will rise to the height of that calling.

With so much material to draw upon, Davies has rightly devoted most of his pages to the novels themselves, but the tightly packed and penetrating comments he has allowed himself, show that he is the possessor of an incisive and witty style of his own; and particularly in his fascinating analysis of James Gould Cozzen's *Men and Brethren,* he reveals his deep concern for the "good estate of the holy catholic church" and a sharp eye for what is ailing in its ministers.

W. B. J. Martin

THE MEANING OF WORSHIP. *By Douglas Horton. Harpers, $2.75.*

It is significant that the dean of the Harvard Divinity School, a leader in his denomination (Congregational) and an active leader in the ecumenical movement, chose worship as his theme for the distinguished Lyman Beecher lectures for 1958. This fact, however, is more impressive than the book itself. Perhaps the title suggests more than Dean Horton intended, for *the* meaning of worship is a vast subject indeed—witness Heiler and Underhill and others.

Worship is presented as man's response to the divine invasion. Horton's thesis is "that in our Christian experience of common worship there are discoverable the eternal relationships which exist between God and man, and man and man, and that it therefore behooves us to recognize what these relationships are, to emphasize them more surely in our worship, and to apply them to every part of the church life." But this thesis calls for more clarification of the nature of God and man that the church discovers in its worship. There is also need for a fuller recognition of the nature of the church.

The rather general remarks referred to above are the foundation for further general remarks about the role of the minister, the place of worship in the parish life, and a longer discussion of worship in the ecumenical movement.

The Meaning of Worship is not a study in depth; but, hopefully, it may help to keep alive an interest in this central service to God by his church.

H. Grady Hardin

SYMBOLISM IN THE BIBLE AND THE CHURCH. *By Gilbert Cope. Philosophical Library.* $10.00.
SYMBOLISM IN LITURGICAL ART. *By LeRoy H. Appleton. Scribner's,* $3.50.

The current surge of interest in symbolism and signs among Protestants is paralleled by a similar development in Roman Catholicism. It seems that fog surrounds the visual signs of faith in both branches of christendom.

This fog has not been dissipated by frozen allusions, ecclesiastical pomposity and eager sign hunting by the curious. Nor has the confusion regarding the nature of symbol and sign been cleared up, theologically or philosophically. As a result, whatever is done with signs and symbols today is going to leave most of us unhappy. Nevertheless, praise be that efforts are steadily being made.

Unfortunately, *Symbolism in Liturgical Art* is not particularly helpful. It covers an acreage already pretty well ploughed, viz. an alphabetical listing with drawings (in red) of those signs and images most commonly encountered, from "Alpha and Omega" to "XP" (Chi Rho). A short interpretation of each sign is given which provides biblical allusions, if pertinent, and historical detail. One of the troubles at this point is that little discrimination seems to be made between the legendary and what can be historically validated. Such discrimination may not have much to do with the value of the sign as such, but it certainly bears on the interpretation.

Although the church's sign language belongs to all of christendom, Roman Catholics tend to take a somewhat proprietory grasp of the field. The Appleton volume does make use of King James bibical references along with the Douai Version, but the weight of the significance given to the meaning of the signs chosen is in the direction of Roman Catholic teaching.

Of course, as Gilbert Cope points out in *Symbolism in the Bible and the Church*, history, legend and myth are constantly interwoven in showing God's saving action in the many levels and categories of experience. Appleton mixes them but does not seem to understand what he is doing. But what Cope does with this tapestry of significances is to plunge into "types" and "archetypes," into a rather complicated discussion of psychological, biblical and theological patterns as they are illuminated by the celebrations of Christians. He is particularly sharp in his comments on Christian symbols in relation to sex, in the dominance of Protestantism by the Judaistic male triumph and its implications, even as in the supposition of the Roman Church that virginity and celibacy are of surpassing virtue. The author insists that the significance of the presentation of Mary as both Virgin and Mother is the restoration of the element of femininity to the Godhead of the Christian dispensation.

Cope may overplay his sex symbols a bit, but better overemphasis than the silly disdain we use in avoiding them. He also has some most interesting things to say regarding the symbols of suffering and the meaning of it all in the building of a church. It is most refreshing to read this Anglican plea for the liturgy as being "the work of the people" and for more openness and flexibility in the basic symbolic design of the place of worship. He indulges in abundant demythologization and attempts a bit of remythologization. He is aware of the incongruity of ancient signs signifying a long discarded cosmology parading in our midst, but like most of us, is not at all sure what ought to replace them.

Symbolism in the Bible and the Church is a surprisingly interesting and provocative book, full of bias and unsubstantiated claims, but also good sense.

Roger Ortmayer

THIS IS MY GOD. *By Herman Wouk. Doubleday,* $3.95.

The author of this book is one of the successful novelist-playwrights of our day whose clear and dramatic style is here employed in the service of religion. In semi-autobiographical form he describes the faith by which he lives and in which he finds peace and the power to endure a world of noise and confusion. In a universe of change he discovers satisfaction in traditional Judaism and disciplines himself by the law that has its roots in the Torah and is preserved in an unbroken chain of authority, running from Sinai through the Talmud and the Medieval commentators. The meticulous observance of the dietary laws and a strict adherence to the rules prohibiting any sort of work on the Sabbath are for him a bulwark against the onslaught of an anxiety-ridden world. They also serve to as-

sure the survival of the Jew, an ideal very dear to him.

The writing is very graceful and often beautiful, so much so, that it is enough to persuade the innocent. The Sabbath is pictured as a poetic reminder of creation; and abstaining from ham is said to be comparable to the training of a boot in the Navy. The author is not uninformed about his religion and the accuracy of his factual assertions is vouched for by eminent scholars who read the text. One cannot avoid the suspicion that the Jewish Encyclopedia was diligently studied. In the category of books on religion by laymen, this one will hold its own with the best of them.

The advantages of this volume, to draw upon the phraseology of the Talmud, are very strongly counter-balanced by the disadvantages. The God of the author and the practice of his religion are not those of Judaism, not even of Orthodox Judaism. They represent a personal selection from a vast tradition of just those elements that would have an appeal to a successful writer. The God of the prophets is nowhere remembered in all of those beautifully written pages. The demands of justice and social responsibility that Amos and Jeremiah wove into the fabric of the religion of Israel are completely ignored. Indeed, Mr. Wouk's religion represents the very narrow, priestly faith against which these spiritual revolutionaries rebelled. Nowhere in this book is there indignation against or even concern with a world in which the sufferers of war, segregation, and poverty, cry out in agony. The quotation from the song in Exodus that furnishes the title for this volume comes from one whose God delivered a people from slavery. This is not Mr. Wouk's God.

The author claims affiliation with Orthodox Judaism and shares the fervent conviction that the destiny of this historic faith rests in its hands. The Conservative and Reform movements are designated as dissent. This is a privilege granted to all fundamentalists—they have the one and only truth. But with all the liberal spirit in the world, one cannot countenance historical inaccuracy. The survival of Judaism rests not only on the tradition of law, but equally upon those movements that dissented, the prophets, the Pharisees, and the Hassidim of the eighteenth century. If Judaism had remained a priestly religion untouched by the prophets, would it have endured? Mr. Wouk made no errors in his writing; he merely left out a major portion of the material.

This reviewer cannot but think that this book represents a Madison Avenue treatment of the Jewish faith. It is streamlined to satisfy the successful entrepreneurs of our time who want to play at religion. In fact, the author discloses more of a need to please some cocktail-drinking, skeptical intellectuals than to obey the commandments of the God of his fathers.

Levi A. Olan

EXISTENTIALISM AND THEOLOGY. *By George W. Davis. Philosophical Library,* $2.75.

This book is intended to be an introduction to the theology of Rudolf Bultmann. It is unfortunate that a more adequate treatment of this subject is not available to English readers. Davis' book is even less adequate than John Macquarrie's *Existentialist Theology,* though both books suffer from a very limited use of sources. To date, the rule of thumb holds good that *one would better spend his time reading Bultmann than secondary sources about Bultmann.* Let us hope that in time this rule can be amended.

It is heartening to see American theologians becoming interested in Bultmann's work, though the awakening is certainly belated. But Professor Davis, who teaches theology at Crozer Theological Seminary, has oversimplified Bultmann's theological program for his readers and failed to perceive the profound cleft that permeates Bultmann's whole theology. He parrots Bultmann, almost word for word, throughout much of the book, and yet often misunderstands Bultmann's position. He also fails to see the wholeness and integrity of Bultmann's life-long theological endeavor, for as far as he is concerned, Bultmann did not begin writing until 1941.

The judgment is unavoidable that there

is nothing in Davis' book which is not better said in Bultmann's programmatic essay, "New Testament and Mythology."

Thomas C. Oden

AUTHORITY AND POWER IN THE FREE CHURCH TRADITION. *By Paul M. Harrison. Princeton University Press,* $5.00.

The subtitle, "A Case Study of the American Baptist Convention," discloses admirably the nature of this book. It is a detailed sociological study of one of the great American denominations on its organizational side, namely, that branch of the Baptist church which is represented in the American Baptist Convention, from the local church through the various levels of associations to the national convention. It was originally a doctoral dissertation, and unfortunately still bears the clear outward marks of that fact. There is in it a great deal of repetition that might well have been removed in the published book without serious loss to the main thesis.

Nevertheless, it is a clear-eyed study of a very difficult problem faced not alone by Baptists, but by all congregationally organized bodies. How save the precious autonomy of a local church and at the same time carry on a world-wide ministry that calls for special skills and a centralized agency or agencies, manned by the strong leaders necessary to do effectively the work that the local churches desire to see done as a natural expression of their religious faith? How much authority and power can safely be given to over-all bodies and still maintain the sacred tradition of the complete freedom of the individual, the freedom of the local church, and, of course, also the freedom of God?

The author at once senses the need for a differentiation between "authority" and "power." Power "is the ability to control the actions of others even though there be no institutional sanctions for this control." "Authority is defined as formalized or institutionally recognized power." "It is thus the expected and legitimate possession of power." Harrison makes constant use of the categories of Max Weber in his analysis of the various kinds of power and authority that are found to be operating in the American Baptist Convention. By reason of the very limitation of formal authority, there have developed of necessity among the various agencies and executives pragmatic powers that he describes as informal systems of power in contrast to the formal system of authority.

Neither this formal authority nor the informal powers grow out of a clear doctrine of the church, for the very preservation of these informal powers rests on the ability of the holders of power to keep theological discussion to the minimum, since in the differences of theological opinion lie the potential causes of dissension, the loss of the spirit of cooperation in the common task. Said one executive who was interviewed, "If we leave things undefined structurally as well as theologically, we can operate the Convention pretty much as we please."

The author sees no possibility of maintaining what is called pure democracy as opposed to representative democracy. He writes:

> The Baptists may have been wise when they removed the bishops from their places; but when they also eliminated the ecclesiastical authority of their own associations the bishops returned in business suits to direct affairs from behind the curtain of the center stage. Since their responsibilities are prodigious their presence is acknowledged. But paradoxically their power is unrestricted because their authority is so limited. When Baptists recognize that authority is more than a grant to power and that it also defines and therefore limits the uses of power, they may sustain the proximate harmony which they are seeking.

While this study will be of great value to Baptists, and probably also to Congregationalists, in their struggle to find a viable solution to their problem, one may guess that the debate will go on for a long time before it is satisfactorily solved.

Charles S. Braden

MAKER OF HEAVEN AND EARTH. *By Langdon Gilkey. Christian Faith Series. Doubleday,* $4.50.

Unlike most of the other volumes in its series, this book by the lay theologian at Vanderbilt's Divinity School seems dubiously adapted to the specific purpose of the series, which, as Reinhold Niebuhr explained in the initial volume, is "to make the main outlines of the age-old faith meaningful to modern people" and "in the first instance [to] laymen." Whereas in the earlier volumes, the exigencies of the layman were rather generally kept in view and "the nice points of Christian doctrine," as well as "the 'shoptalk' of theology," were scrupulously avoided, this book clearly seems written for a much smaller audience. This is said not so much in criticism as simply to clarify a misunderstanding that might naturally arise in the minds of those who are already acquainted with the other books in the series. On the other hand, it must be said with equal emphasis that this is almost surely one of the more substantial monographs yet to be produced by the rising generation of American theologians.

Like any good monograph in theology, the book actually deals with considerably more than its stated theme. Indeed, it deals with nothing less than the whole topic of systematic theology, albeit with a view toward clarifying the specific problems of the Christian doctrine of creation. Gilkey's main thesis, simply put, is that, in spite of all scientific and philosophical criticisms, the doctrine of *creatio ex nihilo* still remains indispensable for the adequate expression of Christian faith. He recognizes, of course, that the traditional form of this doctrine is "mythological" and as such is vulnerable to the respective criticisms of science and ontology. Nevertheless, he argues that the solution to this problem is not simply to dismiss the myth, but rather to "take it seriously." Properly understood, the idea of creation is not "scientific," but "religious" and (this is one of the more ambiguous points in the argument) "philosophical." And the task of theology is to explicate its non-scientific meaning in terms of a conceptuality that sacrifices neither "the ontological tradition" nor "the more personal tradition" in classical Christian theology.

This is not the place to deal critically with the many questions that Gilkey raises in developing his thesis. It must suffice simply to observe that he is severely handicapped throughout his argument by the lack of effective knowledge of philosophical-theological resources that would appear to have a very direct relevance for the position he seeks to set forth. Like his teacher Reinhold Niebuhr, he presupposes throughout a kind of inevitable tension between the claims of ontology and the more personalistic implications of the biblical witness; and he even permits his book to close with the tragic statement that "God is first love and then being for us." As an immediate reaction against the impersonalism of much classical ontology and theology, such a position doubtless has a place. But surely for anyone who has listened to a contemporary voice like that of Charles Hartshorne (of whose suggestive attempts to develop an ontology of love Gilkey is apparently ignorant) there is another and much more adequate way of realizing the good intentions that this book is so earnestly concerned to see realized.

Schubert M. Ogden

THE GOSPEL IN DISPUTE: THE RELATION OF CHRISTIAN FAITH TO OTHER MISSIONARY RELIGIONS. *By Edmund Perry. Christian Faith Series. Doubleday,* $3.95.

This is one of the most important of the books that have been written to illumine the current resumption of debate concerning the Christian attitude and approach to other religions.

Professor Edmund Perry of Northwestern University is an articulate expositor of the Christian gospel as a summons to faith and to universal witness. He is, moreover, an able historian of religion who writes insightfully and sympathetically concerning the essential values of the various other religions that are dominant in the modern world. Considered separately, his description of the Christian missionary imperative, with its biblical and traditional roots, and his

analyses of the other major religions constitute essays of real merit. In sketching in the context of the increasingly complex international involvements within which the discussion of these matters is contemporaneously relevant, the author also speaks surely and incisively.

However, in his efforts to draw together his understanding of the gospel and his knowledge of other religions, the author commits himself to various positions which seem to this reviewer to be contradictory. For example, Perry calls upon the Christian student of religions not to be satisfied with his efforts until his description of any particular religion "is so true to the spirit of its adherents that they would be glad to use it for their own propaganda purposes;" and the author's own descriptions of several religions measure up rather well to this exacting standard. Furthermore, one of his concluding statements is the affirmation that "we will listen to the missionary message of these other religions and consider with all seriousness the alternatives which they offer for faith. We will submit to the temptation to worship and believe as they do." In these utterances we seem to have the ultimate in openness. When have Christians ever been so thorough or so daring? But all of this is prefaced and emasculated by two restricting methodological rules: (1) "the Gospel . . . comes to us with a built-in prejudgment of all other faiths so that we know in advance of our study what we must ultimately conclude about them," and (2) "we undertake the study of religions in order to convert their adherents to faith in the Gospel of Jesus Christ."

This is a book with many admirable qualities. It merits, and apparently is receiving, a wide reading. But, as in the case of most other books in this field, it does not say to Christians two words that need to be said: (1) In your confrontation with other religions, dare to put your faith on the line so that you *really do* risk being converted yourself. (2) In addition to your mission to convert others, consider your obligation to help create a climate of goodwill in which people of different persuasions may live in mutual respect and freedom from fear of one another. By its very nature Christian faith incorporates this additional dimension.

H. Neill McFarland

THE IMPORTANCE OF BEING HUMAN: SOME ASPECTS OF THE CHRISTIAN DOCTRINE OF MAN. *By E. L. Mascall. Columbia University Press,* $3.00.

Written from what the author describes as the standpoint "of a Catholic theologian of the Anglican allegiance," this brief but closely-written book seeks to assess man's place in nature from the evolutionary perspective, but also to assert his uniqueness among God's creatures because of his potentiality of being a "man in Christ." Just as "the Christian has been incorporated by his baptism into the manhood which God has taken," so the goal of human evolution is "the progressive incorporation of the human race into the sacramental Church . . ."

There are many interesting, and controversial, points in Mascall's discussion. For example, he seeks in Chapter II to affirm the reality of the soul without falling into Platonic dualism. Although his conclusion does not seem greatly different from what some psychologists and theologians call the *self,* one can only wonder if the word *soul* can be rescued from Platonism. In Chapter V he discusses the nature of "fallen man," repudiating what he identifies as the Protestant understanding of sin as being very nearly the *natural* state of man, for which God's grace can be only an *imputed* solution. Rather, he insists, sin is an *accident,* not "the condition for which we were made" and therefore "by the grace of God we can be delivered from it." The goal of man, as was indicated above, is incorporation into Christ; the goal of mankind is incorporation into the mystical body of Christ, the church.

It is somewhat surprising, though stimulating, to find a modern theologian drawing almost exclusively on philosophical rather than psychological categories as proper for a doctrine of man. The results may not be altogether satisfying, but they are thought-provoking.

Howard Grimes

GOD'S IMAGE AND MAN'S IMAGINATION. *By Erdman Harris. Scribner's,* $3.50.

The best thing about this book is the title. Image and imagination! It called to mind the fascinating work on the significance of myth, symbol and image in poetic-religious discourse done in recent years by people like Ernst Cassirer, Susan Langer and Philip Wheelwright, and I opened the book expecting it to relate this material to a through-going examination of the role of human imagination in the religious response. Alas! my hopes receded with every succeeding page. Seeking an explanation, I turned up the index. Where was the name of S. T. Coleridge, to mention only one among those who have shed light on the shaping power of imagination and its role as the creative activity of the reason? Where were the theologians who have contributed so much to our understanding of symbol, myth and image? Certainly Paul Tillich's name appears in the index, but it is the peripheral Tillich who is quoted in the body of the book. And there is no mention of Berdyaev.

The fact is that Harris' title arouses expectations that he evidently had no intention of fulfilling. He appears to have begun this book with the more modest intention of scrutinizing some of the crasser and cruder ways in which unsophisticated people have formulated their *ideas* of God, and of showing the debasement of religion that occurs when such concepts as "Livin' Doll," "The Man Upstairs," etc., are used unthinkingly. But of such contentions as that of Amos Wilder that "Society lives by its images" and that "it is more important to discern the actual operative myths of civilization than the formal cliches of its political orators" (or its popular religious expositors) Harris appears to take no cognizance. Had he condensed the first and last chapters of his book, they would have formed an interesting and useful article on the subject of popular religion, though he would need to add the name and work of Norman Vincent Peale and others to bring it up to date. The omission of this name strengthens my feeling that Harris' book was written a long time ago, some time in the 'thirties I should guess from the references to H. L. Mencken and the unreconstructed Joseph Wood Krutch, and that it has lain in the drawer until now.

W. B. J. Martin

FAITH AND COMMUNITY, A CHRISTIAN EXISTENTIAL APPROACH. *By Clyde A. Holbrook. Harpers,* $3.00

One does not usually expect a well-written book from an American philosopher or theologian; but this is a happy exception. Professor Holbrook has not only written a book with substance, but one with style as well. Moreover, the style is appropriate for the substance, since the book is written in a confessional mode and the prose frequently tumbles over into eloquent rhetoric. Thus, in a portion dealing with faith and its object, we read that faith may see God

> . . . as the love which knits together in unity and order the potential disorders of the realms of nature and humanity. He is the mercy which stoops beside the broken of body and spirit, the strength which, welling up unbidden, lifts the weakest and comforts the forlorn. To the proud, he is the invincible enemy, working to their ruin; to the righteous, the questioner of their virtue; to the learned, the remembrance of their ignorance and conceit; to the brave, the image of their furtive cowardice. But to the meek he gives confidence, to the unrighteous, forgiveness and fresh beginnings; to the foolish, wisdom; and upon the coward he confers the bravery to go on in spite of fear.

The argument rests on a fundamental distinction between "primal faith" and "radical faith." "Primal faith" refers to that which we must and do presuppose absolutely in order to live at all, while "radical faith" refers to a conscious act of affirming what is implicit in "primal faith." This distinction enables the author to avoid interpreting Christan faith as though it were an extra level of beliefs about reality added onto the usual ones. "Radical faith" is that in which "we see that all along we have lived out of the goodness, justice, mercy, and power of the divine. We could not have denied him or sought him unless he had been presupposed by our lives all the time."

After preliminary chapters on the nature of faith in distinction to what it is not, the author turns to the relationship between

faith and moral action and faith and community. Throughout the discussion he displays an independence of mind and insight that is unusual; and while he writes about theology in conversation with those theologians who have revolutionized our ways of thinking—the Niebuhrs, Buber, Bultmann, Brunner and Barth—his is no mere echo of greater voices.

Existentialism, for instance, does not constitute a rigid mold for his thinking as it frequently does for many writers. Thus, to cite one example, he calls attention to the radical and personal nature of faith, but insists that it is also necessary not to allow any categories to limit the meeting with deity in advance. And while he stresses the irreducibly personal nature of existence—I-Thou—he argues that we are also frequently required to be very impersonal in our dealings with other human beings, when playing a Beethoven quartet or operating on a surgeon's table, for instance.

This is a very rich book.

Van A. Harvey

HUMAN NATURE AND CHRISTIAN MARRIAGE. *By William P. Wylie. Association Press,* $2.50.
SEX AND LOVE IN THE BIBLE. *By William Graham Cole. Association Press,* $6.50.

These books can appropriately be reviewed together; and it is instructive to read them consecutively. The Wylie volume is a study of human nature and marriage in the light of a high church theological position. The Cole volume is a study of sex and love in the Bible within the context of a biblical theology. The former elucidates a Christian doctrine of marriage on the basis of theological assumptions, using an occasional biblical illustration, whereas the latter seeks to explicate the biblical view on human and divine love, on sex, prostitution, adultery, homosexuality, sexual deviations, and finally even grapples with Dr. Kinsey.

Wylie demonstrates that human needs in sex, love, and marriage are met better through a Christian understanding of God and man, creation and redemption, than through any modern, sentimental, secular, or Hollywood perspective. This word is long overdue in the church, which itself has so often sentimentalized romantic love beyond the real facts of human existence. The volume is small enough for popular usage and will be helpful to young people and parents alike.

Sex and Love in the Bible is a far more ambitious, and in some ways, more successful effort. Cole examines all aspects of sex in the Bible, and writes as openly and casually as the biblical writers themselves. His thesis is that the Bible points out that human love is rooted in divine love, and that human love viewed in the light of divine love illuminates the problem of sex. The larger part of the book deals with divine love, human love, and sex practices in the Old and New Testaments. But then there are shorter chapters on the other main topics that have been mentioned above.

Such criticisms as I have against either volume are small ones. I rather think Cole has overstated the case for the biblical opposition to law in its interest in love. It is one thing to admit that the biblical faith makes war against all legalism, which it does. But it is quite another to imply that law, properly viewed, is inevitably legalism. I submit that it was not the law, viewed as a vehicle for the revelation of God, which both Jesus and Paul opposed, but the formalism and legalism into which the Jews more often than not compressed the law. Viewed from a larger perspective, both Jesus and Paul understood the law as good and obligatory. Moreover, human nature is such that we need the law as a guide and a guard and a schoolmaster.

As a "high church" Methodist, I find that Wylie's high church interpretations of the trinity as analogous to the interpenetration of personalities in marriage leaves me "lower church" than ever, and I mean no disrespect. I simply doubt that I shall ever climb up high enough to understand what Wylie is talking about on this particular issue.

J. Claude Evans

DEPTH PSYCHOLOGY AND MODERN MAN. *By Ira Progoff. Julian Press,* $5.00. COMPLEX/ARCHETYPE/SYMBOL IN THE PSYCHOLOGY OF C. G. JUNG. *By Jolande Jacobi. Translated by Ralph Manheim. Pantheon Books,* $3.00.

Progoff writes out of a Jungian viewpoint and shares with Jung the criticism that Freudian psychoanalysis limits its potential as a true healing discipline by remaining within the medical categories of illness and health. In Jung's view the unconscious is not just the repository of repressed personal experiences that make man ill, but is also a kind of deep seed-bed out of which emerge the creative, forward-oriented capacities for personhood. Creative possibilities are "deep" within man as the "oak tree is deep within the acorn," a potentiality for unfolding growth, in which in some sense the direction and goals of growth are germinal. This is the kind of depth that "depth psychology" ought properly to concern itself with, says Progoff.

It is true that psychoanalysis tends to read the events of life with an eye cocked to symptoms of illness, and thereby lacks any very clear theory of the meaning of positive growth and human fulfillment. But when the Jungians, including Progoff, begin to speak they sound more like elusive poets than scientists or doctors. It is important to try to get at the structure of man's inner creative potential, but one has the feeling that in this pursuit the Jungians lose touch with man's actual concrete experiencing and its shaping and formative power in his life.

By theological analogy the Jungians are more like the ancient Gnostics, concerned with unlocking and unfolding the inner hidden secrets of salvation, while Freud, for all his professed atheism, has much more of the Bible's ring of realistic concern for real events in personal and communal history. For the Bible and for Freud it is a man's history—what has happened to him—that gives him identity and meaning. For the Jungians, his meaning seems to lie in the unfolding of a trans- or sub-historical inner pattern of potentialities.

One irony in this is that religious people have been tempted to play footie with Jung because he makes religious noises, while Freud makes atheist noises. But I am convinced that Jung presents a viewpoint profoundly antithetical to a biblical and Christian anthropology, in contrast to which Freud is practically an Old Testament man in the flesh.

The second book, Jacobi's, is an attempt—and insofar as it can be done at all, a successful attempt—to give structural definition and content to these three basic Jungian terms. This is a more specialized assignment and a novice will have a harder time with her book than with Progoff's. As a man who tries hard but is repeatedly thrown back into the novice category in my efforts to come to terms with Jung, I suspect I should disqualify myself as a reviewer. But as you see, I have not.

Robert E. Elliott

VALUES IN THE CHURCH YEAR FOR EVANGELICAL PROTESTANTISM. *By William Frederick Dunkle, Jr. Abingdon,* $2.50.

It could be hoped that this were a much better book than it is. But the needed book may come sooner because William Dunkle has done this pioneering work. Dunkle is a Methodist pastor who has found in the church calendar a means for proclaiming the gospel from Sunday to Sunday, season to season, year to year. He is not concerned with being like some of our more formal sister churches, but he has found good reasons why the calendar was developed in the first place. This book faces well some of the dangers involved in a wooden use of the church year, but it is willing to run the risks involved in order to preach the whole gospel in time.

Dunkle's rationale for the various seasons is uneven and weak. And there is questionable exegesis in some of the sermons he uses as illustrations. Every pastor who has had experience in using the church year will wish he could have made certain suggestions, while those whose only touch with the church calendar is at Christmas and Easter may ignore the book for fear it will

be a plea for "high churchmanship." Both types however, should read the book for its central message, which is that we "preach Christ" in the fullness of the evangelical faith.

The church calendar is a tried means of preaching the gospel. Methodist preachers who are concerned with this responsibility will do well to read this book and be at work to read or write the books in this field that should follow.

H. Grady Hardin

RENEWAL IN RETREATS. *By John L. Casteel. Association Press,* $4.50.

It is Casteel's conviction that one can gain spiritual stature for Christian living by withdrawing for a period from the harried tasks of daily living in order to seek deeper communion with God, fuller community with brothers in Christ, and a greater measure of wholeness in self. He sees this threefold aim as comprising the whole purpose of retreat, with its main activity being the waiting upon God, preparing to receive in faith and obedience that depth of communion that God alone initiates.

The retreat movement represents a growing concern among clergy and laity alike. Since many who engage in this effort evidence confusion regarding the purpose and the actual possibilities of retreats, it is helpful to have a source book like this coming from a veteran leader in the movement. It is especially helpful to have such practical matters as patterns of retreats, qualifications of retreat leaders, the contribution of silence, worship and work, dealt with by one who sees retreat as an expression of the Christian's actual involvement in the church as the body of Christ.

Though some will think that Casteel tries to cover too wide a range in this small volume, the careful reader can only express gratitude for the practical experience and theological insight revealed between its pages. It is a *must* for ministers and concerned church members desiring either to lead a retreat or to be better prepared retreatants.

Charles H. Johnson

PREACHING VALUES IN THE EPISTLES OF PAUL, I. *By Halford E. Luccock. Harpers,* $3.50.

The best designers and builders of sermons need always to sit down before the biblical witness and "think away" at the meaning, truth, insight, illumination, and revelation that a particular passage of Scripture may contain. This "free-wheeling" meditation upon a text or passage from the Bible, stimulated by the newer versions, should be the birthplace of many if not all, our sermons.

This book shows a masterful Methodist teacher and preacher busy at this essential procedure, using the fabulously fertile fields of Romans and Corinthians for his seedbed of sermons.

Some might say that Dr. Luccock is too spritely and unique to be of direct value for most of us. However, he does not intend to choose the Scripture, give most of the "points," and provide several new illustrations and fresh stories for your next Sunday's sermon, plus 141 others. Rather he intends to stir your interest, to center your attention, and to challenge your creative imagination by one after another of the great themes that once moved Paul in preaching the unsearchable riches of Christ.

It would be extremely valuable exercise simply to glance at the Scripture passages Dr. Luccock has chosen, try *your* hand at making each "come alive" as preaching material, and then see what the author did with the same biblical passage. Perhaps St. Paul, Dr. Luccock and you together could really cook up an exciting sermon to stir every listener in St. John's-by-the-Gas-Station next Sunday. I think its well worth the try.

George C. Baker, Jr.

THE ELEMENTS OF STYLE. *By William Strunk, Jr. Edited by E. B. White. Macmillan,* $2.50 *(Hard back),* $1.00 *(Paper back).*

A nation-wide best-seller within weeks of its appearance and recently offered as a special dividend by the Book-of-the-Month Club, this "little book" has surely already

come to the attention of most readers of the *Journal*. So significant is it, however, that an additional word of notice here seems entirely fitting. Whatever other tools the Christian minister requires in order to fulfill his calling, the ability to use his native language with grace and power is certainly basic. And of the many manuals of rhetoric and style that are generally in use, perhaps none is more uniquely fitted to cultivate that ability than this slender volume of some eighty pages.

In thirty-nine rules (eighteen by the author and twenty-one by the editor), together with two additional sections on "a few matters of form" and "words and expressions commonly misused," the book provides the handiest summary imaginable of the "elements" of good English style. Everything essential is treated with obvious authority, yet in a manner that leaves no doubt how a book on English composition could become as widely popular as this book has become. Indeed, for entertainment value alone, the volume is well worth the price of admission—provided, of course, one can stand the risk of having his own favorite infelicities of style also amusingly illuminated. But there is an even greater value at stake than pointed good humor—simple, direct, and profound insight into the art of good writing. Time and again, some very elementary rule goes right to the heart of the matter and points the way toward simply astonishing improvements in style. For example, one of the applications of the rule, "omit needless words," calls for deleting every case of the "especially debilitating expression" *the fact that*. As the reviewer can personally testify, it takes but little practice in applying this rule, whether to one's own work or to that of others, to become completely persuaded of its salutary power. And so it is with innumerable others of the book's remaining thirty-eight rules.

In short, the advice this reviewer would gladly give his reader—at any rate, the reader who has a care for his vocation as servant of the word—is the same advice that Professor Strunk was wont to give his students at Cornell: "Get the *little* book!"

Schubert M. Ogden